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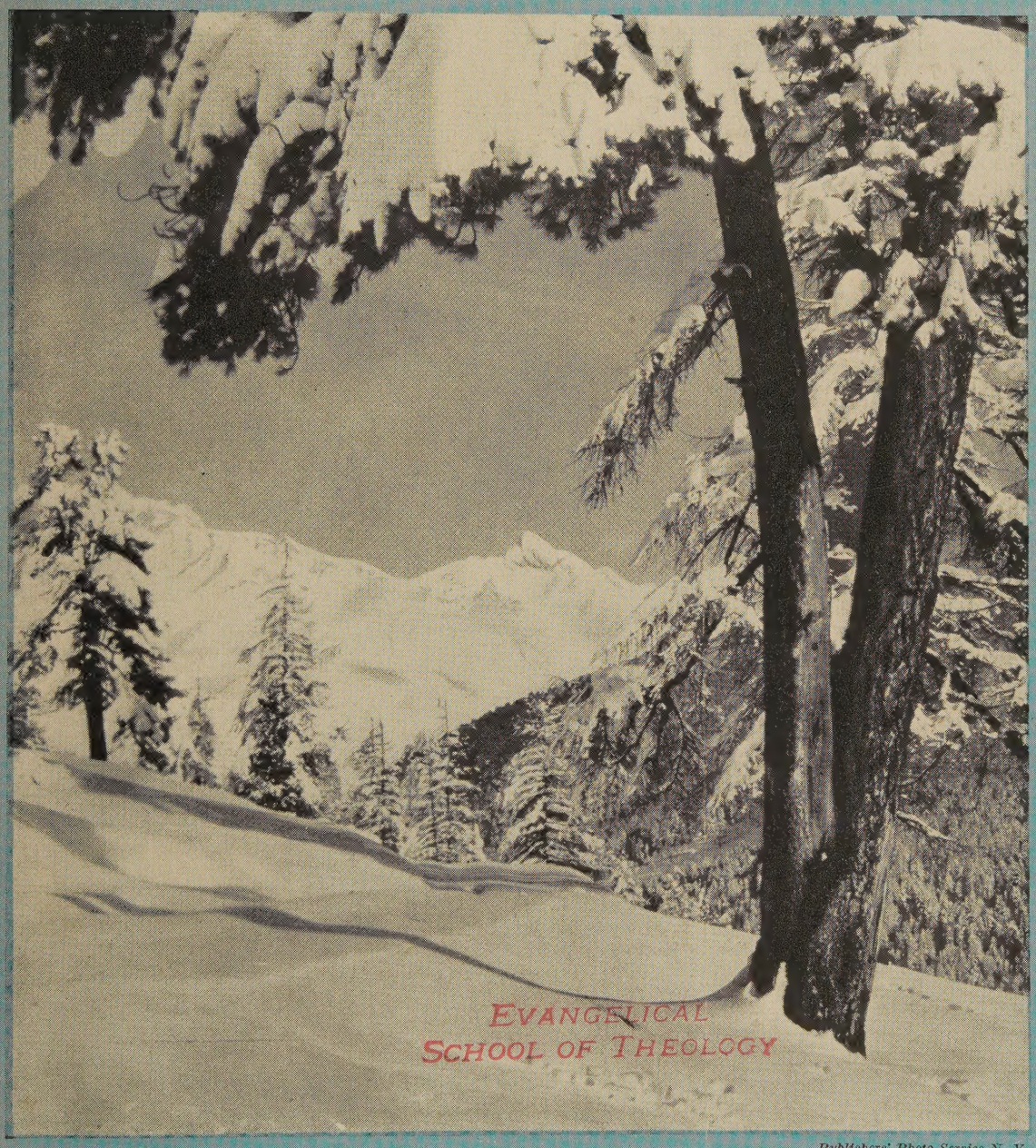

EVANGELICAL SCHOOL OF THEOLOGY

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EVANGELICAL SCHOOL OF THEOLOG

Volume 52 — Number 2 — $2.00 a year — 25¢ a copy

The Laymen's Foreign Missions Inquiry: Episode or Epoch?

Frank Mason North

February 1933

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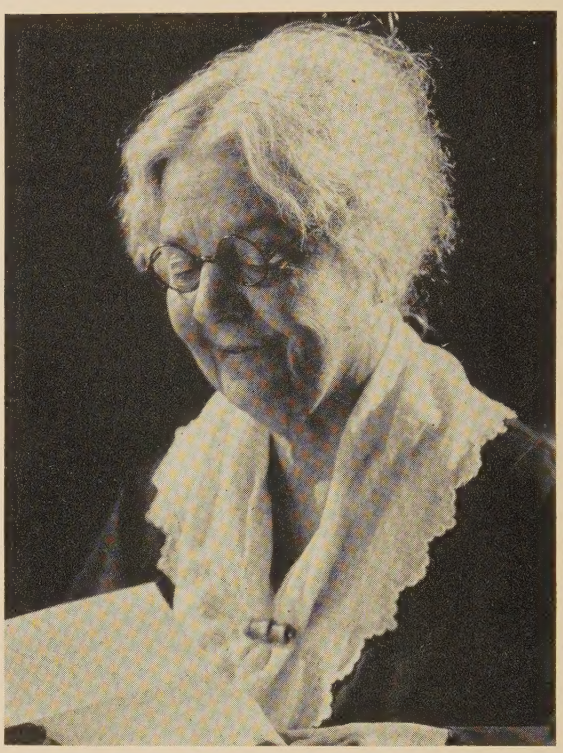

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Almighty God, for whom the isles shall wait and on whose arm they shall trust, grant thy grace, we humbly pray, to thy church, that those whom thou hast called to serve thee may partake of thy righteousness which is near, and that their people may be led into thy salvation which has gone forth; that in all the world thy kingdom may be established and thy holy name be glorified; through Jesus Christ our Saviour! Amen.

Current Thought

✠ THE NOVEL YOU LIKE is like you, and the play you like is like you.—Frank O'Malley.

✠ THE METHODIST CHURCH has no intention of retreating from our historic, age-long stand against alcohol. Our law still is "Total abstinence for the individual, Prohibition for the state."—Statement by the board of bishops.

✠ "IT LOOKS LIKE a bloomin' funeral," remarked an onlooker as the black-coated Methodist processions filed toward the Royal Albert Hall in London on the way to the Uniting Conference last fall.

"It is," said one who understood. "It is a funeral. Those Methodists are on their way to bury their differences!"

✠ THE NOTION that the doctrine of the devil has only of late been imported into Christianity must vanish before every deeper consideration of the nature of evil. We must, on the contrary, go so far as to affirm that the way in which any one speaks of the devil may be taken as a criterion of his views regarding evil generally.—H. Martensen.

✠ ONE OF THE REAL FORCES making for the solidarity of the family was the good old custom of common church attendance. There would be less of a younger generation problem today if fathers and mothers had followed their parents' usage of taking their sons and daughters regularly to church.—William T. Ellis.

✠ THE DANGER OF THE CHURCH is not that it may die. The church will stand, but the danger is it may stand for nothing. The church will never wear out, but it may rust out. The absence of the churches from my town would not result in any marked outward difference in the life of the community. It is ethical indolence that is keeping people out of the churches.—James T. Cleland.

✠ GOD GUARANTEES that the promises shall be inherited. There is no place for despair in the hearts of men of faith.

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The vision is delayed, but God promises it shall not be thwarted. Have faith in God!

Here—or hereafter—ye shall see it ended,
This mighty work to which your souls are set;
If from beyond, then with the vision splendid
You shall smile back, and never know regret!

—G. W. K. Macpherson.

✠ IN GUATEMALA we talked about the crisis, but upon arriving in the United States we noted that the word in general use was depression. So we took up this word and bandied it about until one day my mother directed a reproving glance at her boy and remarked:

"Depression is no word for a son of mine to be using. Call it the time of readjustment!"

Readjustment, there's the word! Though in truth all life is just a series of readjustments, we have been having READJUSTMENT on a perfectly grand scale of late.—Paul Burgess.

✠ THERE IS NO CONFLICT in New Testament Christianity between personal regeneration and social regeneration, between evangelism and social service. They must go together in the program of the Christian church if the kingdom of God is to come into the life of the nation and into the life of the world. The triumph of social righteousness can come only through the triumph of the cross. Philanthropy requires to be fed by the love which the cross creates. The law of social service, "Each for all and all for each," will be a dead letter unless reinforced by the love which the cross expresses. To preach the cross, therefore, in the New Testament meaning of it, is to set in operation the mightiest force in the universe for the regeneration of sinful human nature and the redemption of selfish human society. No sound economist can ignore the fundamental economic value of Christian character.—John McDowell.

✠ A WORD about visiting American preachers!

Mine is purely an individual impression, and I trust that nothing so poor as national prejudice has helped to form it. But I have listened to so many American sermons which, I have thought, would have served admirably as speeches at a Rotarian lunch. They have been cheerful bits of philosophy, worldly wisdom with anecdotes, useful essays on the ethical plane, but rarely plumbing any spiritual depth. Some American preachers—and some other preachers as well,—are addicted to rhetoric. How fatal a gift it is, perhaps only a reporter appreciates. The ornamental phrases are quite pleasant to the ear, the succession of images gives one the same sensa-

THIS MONTH

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RECORD OF CHRISTIAN WORK

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The RECORD OF CHRISTIAN WORK is a monthly review of worldwide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

Subscription Price: $2.00 a year; Canada, $2.25; elsewhere, $2.40. Single copies, 25c. Subscribers are requested to send notices of change of address five weeks before they are to take effect. Failure to send such notices will result in the incorrect forwarding of the next copy and delay in its receipt. Please give both old and new addresses.

Copyright, 1932, by Record of Christian Work Co. Entered as second class matter February 2, 1931, at the post office at East Northfield, Massachusetts, with additional entry at Crawfordsville, Indiana, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

Publication, Editorial and Business Office: 5 Moody Street, East Northfield, Massachusetts.

Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

NEXT MONTH

ANNUAL BIBLE NUMBER

What about the Bible? *Albert G. Butzer*

The Priesthood of Christ *Alexander C. Purdy*

Amos and Hosea *T. W. Graham*

Faith and Reason *Henry W. Rankin*

Philippians Chapter 2 *Caroline L. Palmer*

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Also **Dr. Mackenzie's Bible Notes for Daily Devotions—Mrs. Moulton's Christian Endeavor Topics—Selected Thoughts for the Quiet Hour—International Sunday School Lessons—Book Reviews**

tion as that with which one watches an acrobatic display, and only when one comes to reduce them to black and white, or to summarize in a paragraph the message of the speaker, does one realize how thin and veneerish it all is. —A reporter of sermons for the "Christian World," London.

Stewardship under Stress

Giving to Christian enterprises is vastly more difficult today than in ordinary times. Pressure of local appeals for charities and relief have cut down the gifts of many. Local church budgets, the apportionment income are endangered.

We are not responsible for giving what we have not. Actual reductions in income and losses of capital may justify a decrease in total gifts even on stewardship principles, provided a definite and proportionate percentage was being set aside in prosperous days. But these days have touched hearts deeply, producing new sympathy, a humble sense of gratitude for what we have left, and a keener desire to help maintain lines of Christian work that are essential.

In misfortune and limitation Christian devotion grows stronger. Even a slight increase of eager desire to give in a million church members would overcome losses and sweep us into more generous giving.

Deepening personal interest and sacrifice are the spiritual factors of this present recovery. As our hearts are made tender through the need of millions they are prepared for the high purposes of conscientious giving in the future. We may well cherish the desire to give on a higher spiritual plane of discipleship and thus share our life and energy with those in deep need. It involves the more complete surrender of ourselves to the Spirit of Jesus.—Brewer Eddy.

Who's Who Among Our Authors

Dr. A. E. Bigelow is in the Department of Theology of Central Christian College, Iloilo, Philippine Islands.

Lieutenant P. Gopala is director of Physical Education in Madras University, India. M. A., Columbia University, 1932, and now working for his doctorate in that institution. One of the few Indians to receive the king-emperor's commission in the Indian army.

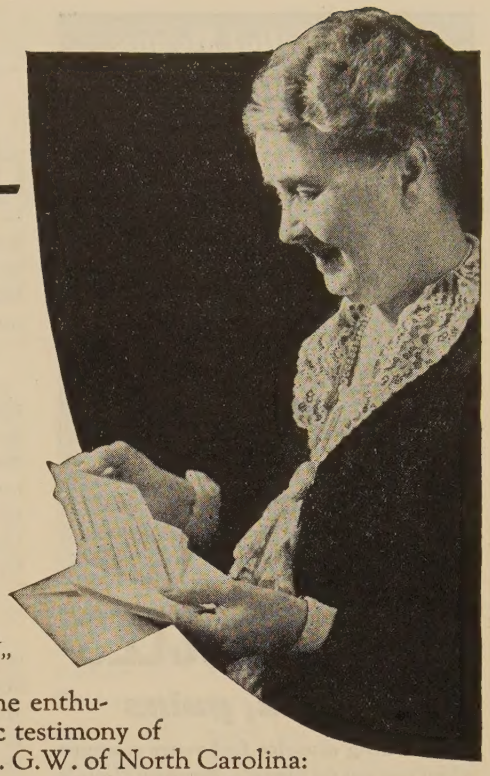
Dr. Frank Mason North is secretary emeritus of the Methodist Episcopal Board of Foreign Missions, New York.

Rev. Albert G. Butzer is a Presbyterian minister in Buffalo, N. Y.

Dr. Donald Mackenzie is a professor in Western Theological Seminary, Pittsburgh, Pa.

Dr. W. Douglas Mackenzie is ex-president of Hartford Seminary Foundation, Conn.

A SAFE FINANCIAL PLAN



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REV. H. C. MORRISON, D.D., LOUISVILLE, KY.

You are a preacher. You are humiliated and grieved over the lack of interest among the people you are trying to serve. Your sabbath congregations are small, those attending prayer meeting are few. There is a sad lack of anything like holy zeal among the people. Why not try a revival?

* * * *

Your people appear to be indifferent about the church and its interests. They do not read the religious papers. They manifest little interest in the cause of missions. Many of them make no contribution to the financial interests of the church. They are a liability rather than an asset. Why not try a revival?

* * * *

The old people are drowsy. They seem to have little sympathy or concern about the kingdom. The young people are running hither and yon, and appear to have forgotten that they have souls, that directly they will be in middle life, then hastening on to old age, to death, to the judgment bar, and out into a boundless eternity. They are walking and talking in spiritual sleep. They need an awakening. Why not try a revival?

* * * *

In tens of thousands of instances when the church seems to be practically dead, and the preacher discouraged, he has determined to hold a protracted meeting, to test out a revival on a discouraging situation. As he has visited, talked and prayed he has found the revival fire kindling in his own soul. He has been able to pray with more earnestness, to believe with a stronger faith, to preach with greater power. The preacher becomes a stronger, better man as he presses salvation work in an earnest effort for a revival in his church and community.

Suppose there are great difficulties! Suppose there are indifference and opposition! Suppose the beginnings are discouraging! Why not hold on and preach and visit and pray; lay siege to some old sinner, to some promising young people, to somebody for whom there seems but little hope; some one who appears from human observation to have crossed the deadline. Get to real work and keep at it and see what the effect will be! Warm up, defy the devil, trust in God, press on, refuse to be defeated! Use the means which God has appointed to secure the ends which he desires, and find that such processes will bring gracious results!

* * * *

Sometime ago I was in a protracted meeting and was not well pleased over the progress of the revival and visible results. I went to prayer, and I think I was in something, possibly, of a spirit of complaint.

An answer seemed to come to me like this: "You have not done much yet to bring about a revival. You have only preached a few sermons. You haven't preached a strong sermon on sin and its final disastrous effect. You haven't preached a sermon on the judgment. You have not said anything about the future punishment of the wicked. Go ahead and faithfully preach the Word! It will not return void."

I felt somewhat rebuked, went to preaching with more earnestness, and witnessed gracious results.

Let's hold a meeting! Suppose you do not see a widespread revival! Suppose only one little boy or girl is saved! Who can tell how far-reaching the salvation of that individual may be? Let's at least get busy with a revival and do our level best!—"Pentecostal Herald."

India

Dear Mr. Fitt:

This is to thank you for the continued visits of the RECORD OF CHRISTIAN WORK. You give us a good paper, one which we always read. Dr. Cadman's lecture in the late number is helpful.

Am sending a copy of our annual report.—W. L. A.

I was out at South Braintree M. E. Church last Sunday. The minister said to me:

"Do you know the RECORD OF CHRISTIAN WORK?"

"Yes," I said, "and it's a fine journal."

"The best that comes to my desk," said he, and he takes a number of church papers.—H. Augustine Smith.

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VOLUME 52 FEBRUARY, 1933 NUMBER 2

✠ THE GRAIN OF WHEAT is the name of an evangelical colportage work founded at Nîmes, France, in 1906. Suggestive name!

✠ SINCE THE AWAKENING IN INDIA caused by Gandhi's sensational fast an All-India Anti-Untouchability League has been organized.

It will undertake a study of the correct numbers and the real needs and grievances of the depressed classes, which vary from district to district.

The League is non-political.

✠ THE CHILDREN'S WELFARE LEAGUE OF AMERICA, numbering 150 agencies in the United States and Canada with almost a thousand institutions, reports an increase of 48% of children in these institutions during the last two years because of broken homes, and the number of child vagrants at 200,000. The institutions are clogged, and are unable to discharge children at the end of their proper terms. No jobs can be found for the older boys and girls.

The League says it is poor economy to curtail this work in any way.

✠ "THE KINGDOM OF GOD is like a mustard seed" seems to apply to the growth of the Daily Vacation Bible School in Burma. The first such school was started in 1927 with 65 pupils enrolled. In the sixth year, 1932, 47 schools were held, enrolling 2585 children. During the six years 100 Daily Vacation Bible Schools have been held, with 5711 pupils.

The immediate need in Burma is for the publication of Daily Vacation Bible School materials in Karen.

✠ "RUSSIAN MINDS IN FETTERS" is a new book recently published in England. In one place the author says he had a long talk with an intelligent Bolshevik leader. He asked him how they could so calumniate a religion which teaches love for one's neighbor. He replied:

"We forgive only dead gods. Christ is a living God."

"Let those of us who have got out of the habit of praying, who have forgotten their 'Our Father,' go to Russia! There their lips will automatically form themselves into a prayer."

✠ THE LARGEST LUTHERAN MISSION in the world is the India mission of the United Lutheran Church in America. At the close of the biennium missionaries in active service numbered 92. There are 72 ordained Indian pastors and 2851 other national workers of all grades.

The most significant and promising feature of this India mission work is the increasing number of middle class people, called Sudras, who are coming into the Christian church. Hitherto the mission work has been among the untouchables or outcaste people.

✠ "THE MISSIONARY SERVICE of the Christian church, at home and abroad, has for a century been largely urban-minded. In the future the church must give increasing emphasis to Christianizing rural life: giving new dignity and new value to the soil itself, to the tiller of the soil, to the farm family, to the woman in the rural village, and to every activity of the rural village. It must make the farmer happy on the land by providing him his fair share of the culture and wealth of the world."

So one might summarize the theme that ran through the address and discussions of the 13th annual meeting of the International Association of Agricultural Missions.

✠ A BRAHMAN visiting a missionary in India saw a picture on the wall of Christ washing the disciples' feet. The Brahman said:

"You Christians pretend to be like Jesus Christ, but you are not. None of you ever wash people's feet."

The missionary replied: "But that is just what we are doing all the time! You Brahmans say you sprang from the head of your god Brahm, that the next caste sprang from his shoulders, the next lower from the loins, and the low caste sprang from his feet. We are washing India's feet; and when you proud Brahmans see the low caste and the outcaste getting educated and Christianized, washed, clean, beautiful, and holy, outside and inside, you Brahmans and all India will say, 'Lord, not my feet only, but also my hands and my head!' "

✠ "AFRICAN WELFARE" is the name of a new bulletin published by the Commission on African Welfare of the Federal Council of Churches. The first number was issued last November. It contains ten brief articles on matters affecting Africa's present and future.

The purposes of this Committee on African Welfare are stated as follows:

To study the conditions and problems affecting the native peoples of Africa from the standpoint of social and economic progress and human rights, particularly as created by agricultural and industrial developments in which American interests are concerned;

To confer and advise with other groups, societies and joint councils of whites and natives in Africa and other lands which are interested in promoting the welfare and advocating the rights of the native peoples;

To provide information and help to bring to bear on particular situations an informed and intelligent public conscience in support of social and economic progress and native rights.

✠ FIVE YEARS' RESEARCH has located 887 persons in the United States, and 57 in Canada, who are both deaf and blind, it is disclosed in a report to the American Braille Press published in its quarterly journal, "And There Was Light."

All the files and data were given to the Volta Bureau in Washington, D.C., which is henceforth to act as a clearing house for information concerning the deaf-blind. This organization has examined and tabulated the data and verified the statistics.

Of the cases most are white persons, although a number of Negroes also figure, and one Indian. There are men,

women and children of all ages. Many of them are maimed as well as deaf and blind. A small handful are war veterans. In addition to Braille, the deaf-blind have various other methods of communication, such as the sign language, the Morse Code, etc. In most of the listed cases the persons have retained or acquired the faculty of speech, of the spoken word.

Efforts to register, educate and care for the deaf-blind are now being made in London, Paris, Berlin, and Montreal. It is hoped that all these things and more will be done for American cases through the well-directed efforts of a central committee for the deaf-blind. Such a joint committee was started last year by the Volta Bureau, the American Association to Promote the Teaching of Speech to the Deaf, the American Federation of Associations for the Hard of Hearing, and the American Foundation for the Blind.

"They are the most handicapped, most lonely, and most neglected class," says the Report on Survey.

✠ THE LATEST ANNUAL REPORT of the work of the Société des Missions Évangéliques of Paris in Madagascar presents these figures for 17 stations among a population of 724,000:

15 missionaries
159 evangelists and pastors
139 catechists
116 outposts of evangelists
963 churches
211,007 Protestants
75,881 average attendance at worship
26,797 communicants
5110 infants baptized
5486 adults baptized
348 marriages solemnized.

These figures all represent increases except the last two.

Contributions amounted to 1,461,522 francs, a falling-off of 200,000 francs as compared with the previous year. Madagascar found it a year of crisis and depression as elsewhere.

264 Sunday schools with
21,271 scholars.

"In spite of the black cloud of difficulties which presented themselves in that year of crisis 1932 the Spirit was there to recall that it will not always be gloomy, and that those who sow with tears shall one day reap with joy."

✠ THESE WORDS written by Mr. Isaac Page, district secretary of the China Inland Mission in Chicago, show that the mission field offers an opportunity for an all-round education:

"To the observant man or woman the experiences of the mission field may become a liberal education. He must become a linguist, for in his work he has need of the language of the people among whom he lives, and must bend all his energies to acquire it. In his intercourse with the people he is in a school of applied psychology, for he is learning unsuspected things about the workings of the human mind. He will be learning history as he reads and finds allusions to the past in Chinese proverbs in common use and in the customs of the people. As he travels he will become proficient in the geography of the land, and as need arises for a map of the district he may even turn his hand to cartography. Should he travel into some of the remote parts of the land and meet strange peoples he will soon know something at first hand of ethnological problems. He cannot go far without meeting with the religions of the country, and so has his lessons in comparative religions right on the spot. But most important of all, he will have the privilege of presenting the claims of the Lord Jesus as the gospel is preached."

✠ THE REV. JAMES CANTINE, D.D., secretary of the American Christian Literature Society for Moslems, writes on the place of literature in the task of evangelism:

"Some of us in our younger days on the old farms watched in harvest time the reapers going out to the fields of wheat and rye with the old-fashioned cradles on their shoulders. But perhaps we have not noticed the small whetstone which each one carried, and with which, as they stopped to rest from time to time, they put a new edge on their blades. This was absolutely necessary for efficient service.

"So, often, does the missionary in the spiritual harvest field need what may seem to be but a small and trivial aid to put an edge on his activities. This whetstone is just what our society supplies. Our church boards give us the often imposing machinery used by the worker on the foreign field, but generally it is found impracticable to include among the yearly estimates the request for the literature that may add such a large percentage of result in our effort to reach the human heart with the message,—the tract, the small booklet to leave with an interested listener, or with one who would repulse a more formal approach, with one who may not be seen again. Such is largely the justification for our society."

The Singing Day

WHEN the sky is gloomy
And the world is gray,
When the rain is pouring,
That's my singing day!
Courage is not needed
To sing when life is gay,
But when troubles gather
Be that your singing day!
—*Shaemas O'Sheel.*

✠ THE GENERAL SECRETARY OF THE RELIGIOUS TRACT SOCIETY of London, Rev. R. Mercer Wilson, was in India lately in the interest of his society. He told of what the society was now endeavoring to do, namely, to find a first-class man with organizing ability and a statesmanlike outlook upon the needs of India to act as secretary for India for the Religious Tract Society. This was the first step. Then the committee in London desired to produce and distribute as widely as possible simple gospel leaflets in the tongues of the people.

Mr. Mercer Wilson effectively quoted from Trotsky's life to emphasize the importance of leaflets in influencing the minds of masses of people. When Trotsky began to produce proclamations and articles, which he printed out in long hand for the hectograph, it was the beginning of his literary work, and it coincided with the start of his revolutionary activities. The great revolution which was needed in India was to bring the kingdom of God into the hearts of the people.

The secretary quoted also Dr. S. K. Datta's new book, "Asiatic Asia," in reference to the possibilities of newspaper evangelism. When William Carey the missionary issued from his Press at Serampore in 1817 the first newspaper in an Indian vernacular it was the beginning of a new epoch in India. Putnam Weale estimated that in 1917 there were nearly 5000 periodicals. "If some of these papers could be induced to print well written articles concerning the Christian faith even once a week it would open the door to new possibilities. Japan has about 1100 daily papers, and in the three largest papers with a circulation of at least a million each there are Christian articles appearing regularly."

Jew and Gentile, One at Heart

A veteran New Jersey minister, burdened with the necessity of bringing up one-third of the deficit of the Methodist Home for the Aged at Ocean Grove, was traveling through the coast

resorts. Let him tell the tale, as reported in the "Christian Advocate":

One afternoon in Belmar I was waiting for the bus to take me back home. A Jew with a small black bag came up, looked me over, and said:

"Waiting for bus?"

"Yes," I said.

"Vere you go?"

"Spring Lake," I replied.

"Vat you do?"

I answered: "One of the hardest jobs just now in America."

"Vat is dat?" he said.

I answered: "Gathering a little money to take care of old people."

"Oh!" he exclaimed.

Just then a friend came up and said: "Doctor, which way?"

"Home," said I.

"Well," he answered, "Old Jen (his well-known Ford) is just around the corner. Let me take you there!"

I said: "Take this man too!"

He looked doubtfully, but I said to the man:

"Come on."

We all got in. Almost immediately the Jew said to me:

"Do you worship Jehovah?"

I answered: "I do."

"You worship Jehovah and get money for old people?" said he.

He looked puzzled and almost worried.

"Yes," I said, "I worship Jehovah-Jireh, He will provide; Jehovah-Nissi, He is my banner; Jehovah-Shalom, He is my peace; and Jehovah-Imman, God is with us. I wish you did the same."

By this time we were at my home. The Jew said:

"Will you take a little for old people?"

He pressed a ten-cent piece into my hand. I think he was poor, and we both had the blessing of Jehovah-Imman, who has said:

"He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again."

A World of Friendly Children

Three projects have been completed by the Committee on World Friendship among Children, namely, thousands of dolls sent to Japan for the annual Doll Festival of 1927; 30,000 Friendship Bags sent to Mexico in 1928, and 28,000 Friendship Treasure Chests sent to the Philippines in 1930. From Japan and Mexico have come beautiful reciprocal symbols of good will.

A fourth project is now under way, Friendship Folios for the children of China. Each folio will have artistic decorated covers and will contain:

A Message of Goodwill in English and Chinese from the children of the United States to the children of China;

Six beautiful pictures to hang on school-room walls;

Snapshot photographs of American children, their homes, friends and schools;

Many pictures to be clipped and inserted by our children, showing dogs, cats, horses, birds, boats, ships, airplanes, autos, fruits, flowers, winter and summer sports, camping, famous buildings, and glorious scenery.

For eleven years Messages of Goodwill have been broadcast and published to the world by the children of Wales, but no concerted reply has thus far been made from the children of the United States. This project is an effort to get tens of thousands of our children to write World Goodwill Messages, from which two will be selected for broadcasting and publication throughout the world on May 18, 1933, and all will be bound in volumes and sent to Geneva.

Who will send the Folios? Children and young people from 5 to 95 years old, in church and day schools, and in homes.

Who will distribute them in China? The Department of Education of the Republic of China.

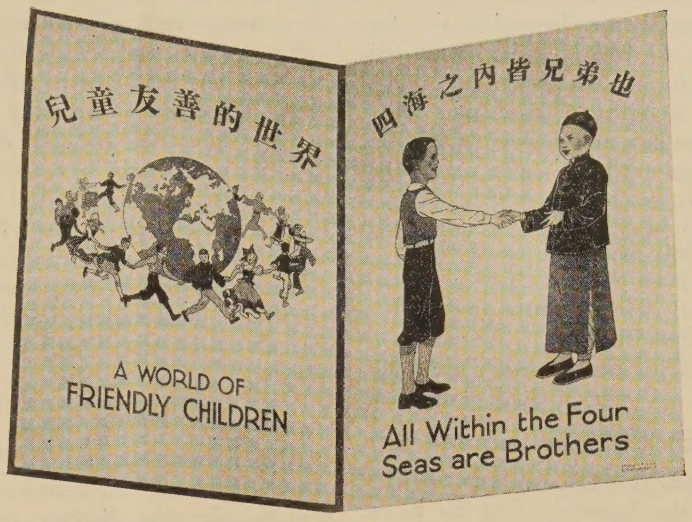
Who will receive them? Children attending the 190,000 public schools of China. "We hope there may be one Folio for each school."

When does the project start? October, 1932.

When does it stop? August, 1933.

When are the Folios to be distributed? On China's Independence Day, October 10, 1933.

The Friendship Folio



What is the price of a Folio? 60 cents.

The committee that has this project in charge has issued a booklet for teachers and parents that contains songs, stories, programs and many suggestions for children's activities, 72 pages long and costing only 25 cents. Their headquarters are at 287 Fourth Avenue, New York.

A Letter from Borneo

In this letter we want to take you on a short trip to a nearby Dyak village.

After about half an hour by auto we stopped on the highway and started inland on foot along a narrow winding footpath. The path took us through dense forests where tree-tops shut out the sky, where palms, ferns and climbing bush made thick walls, more beautiful than any artist could imagine.

After crossing small deep streams with dangerous bridges made of a beam or two, climbing over fallen tree and again wading through water, finally we reached our destination. It was a small native hut where the Lord had just taken to himself a darling baby girl. On the mat beside the baby we gathered, while a small smoky oil lamp lit up the darkness.

Mari, the father of the family, had been faithfully coming to services for about three months, and now he was in need of comfort. He called for me and the native teacher, and all of us decided to go and show our love. During the illness and death of their baby both his wife and he had been drawn close to the Lord. They had given themselves whole-heartedly to him, discarding all their former heathen worship and comforters. Then Mari spoke:

"Some friends tell us that the spirit

of our baby has gone to live in some animal. Others say that we cannot know what happens beyond death. But we want to believe what Jesus tells about it, for we are his children now!"

What would you have told Mari? Would you have told him to do his best? That would not have comforted this sad family. It was John 14 which was used, read and told, which tells of Jesus best, and this was what comforted them.

Please pray that this new Christian family may shine brightly among their heathen friends!

Yours, holding the torch in Dyak-land,
(signed) John G. Breman.

Churches and the Depression

Churches, colleges and hospitals have survived the depression thus far better than business and financial institutions, according to the results of a study made by A. C. Marts, president of Marts & Lundy of New York.

During the past three years one of every 22 business and industrial concerns went into bankruptcy, and one of every six banks has been closed, he said, but only one of every 40 four-year colleges has been closed because of finances, one of every 45 hospitals, and only one in every 2344 churches has been foreclosed.

"There are two main reasons for this survival record," Mr. Marts said. "The first is that our churches, colleges and hospitals have been far more conservative in their expansion plans than business. Business usually borrowed money for expansion, and the aggregate debt on business and industry is well over 50% of its valuation. Philanthropic institutions usually raised the money before they expanded, and cut their cloth to fit their means. Consequently, there is only a 10% aggregate debt on all our 210,000 church edifices, and only a 4% aggregate debt on the property and endowments of our 680 colleges. Indeed, the churches, colleges and hospitals which are in the worst financial difficulties today are those which violated the conservative practices and borrowed money for new buildings. They are having a desperate struggle to maintain their work and service their debts."

The other chief reason for the greater survival he attributed to the unselfish attitude of ministers, college presidents and faculties, and hospital employees toward their salaries. They initiated cuts in their own salaries all the way from 10% to 75% in order to meet decreased income quickly and enable their institutions to survive. This social attitude is to be compared with the resistance of executives and employees of industry and government to salary and wage cuts, and reveals why the latter have not been able to adjust themselves as quickly to shrinking receipts.

"Our churches, colleges and hospitals," he concluded, "have shown themselves thus far to be sound of heart and body. The coming winter will prove a tragic test for many of them, but their friends are proud of their seaworthiness thus far and are wishing for them a safe voyage to the quieter seas that are before us."

Revival in Papua

The Kwato Mission of Papua, of which the late Rev. Charles W. Abel was founder and director, reports revivals in its field of labor. One missionary writes:

"Our evangelistic campaign resulted in a glorious revival which spread to the far corners of our districts. New districts have been opened up.

"The evangelization of these parts has been done entirely by our own Papuan young men and women. A party of about half a dozen would set off together, pitch camp at a good center, and work through the villages scattered round about. In every case they found the people prepared by the Holy Spirit. Sometimes even they came upon a whole village sitting, waiting for them to arrive. The people in some cases had been told in a dream that the missionaries were coming.

"During the last 30 years sorcery has reduced their population to one quarter. They live in perpetual fear of each other, and the boys and girls are initiated into the secrets of sorcery by their parents. They believe that no one dies from natural causes in these parts. Now that the light of the joyous gospel shines in the Buhutu Valley sorcery has been wrenched out at its roots, and the people are building new houses so that they may live together in peaceful Christian communities.

"One night one of our young men evangelists had been out late doing personal work. He had no lamp, and was making a midnight journey back to the camp as best he could. On his way he met no less than four sorcerers en route to put an end to some one's life. In each case, with conviction brought suddenly on them, they confessed their sin, and our young man was able to lead them to the Saviour.

"It is three months now since I came out to Manawara, a station in Milne Bay. Last year the school here numbered about 70: now it has more than doubled. In time past the majority of parents cared little whether their children went to school or not, but now, having received this new life, they long to be able to read God's Word, and realize that cost them what it may, their own children must never be at a similar disadvantage. And so from the hills and bush and coastline the children have swarmed into Wagawaga, where they have been willingly received by the Christian people, who feed and keep them all the week.

"Wagawaga might be rechristened the Children's Village, for the grown-ups seem to live there only to care for and guide the children. My school-teachers and I have formed a strong alliance with the fathers and mothers. The first item on the morning's program is half-an-hour's Bible teaching, and then follow two to two-and-a-half hours of the three R's. After school the children help in the plantation work, weeding and collecting nuts, and finally run home.

"Twice a week you might see in the evening a procession of flaring cocoanut torches wending its way toward my bungalow. It is the children coming along for their prayer meetings; and sometimes we turn it into a confession meeting, for there are always new children coming into the Fellowship.

"Thursday is mother's meeting evening. This is perhaps the happiest hour of my week. I do love these mothers, they are so friendly and eager to learn, and I could spend hours playing with the wee brown babies they bring with them. We talk about our Lord. We talk about their children, their homes and themselves.

"One of the mothers was a dear soul called Hineboneku, a young intelligent woman who cared for many children of strangers in her own home, and had begun a reading school for the new converts. She was expecting a little one, but was caught with pneumonia, and a couple of hours later she passed on. How glorious, I thought, the light of heaven must be as it bursts upon a Papuan who has fought his way past the fears which would rob him of the certainty of his salvation! I could tell you things about death and Papuan witchcraft which would rob you of sleep for a week.

"Goodbye, and may the Lord bless you in your intercession for Papua!"

Men fall on the side toward which they lean!

O God, whose fatherly care reacheth to the uttermost parts of the earth, we humbly beseech thee graciously to behold and bless all missionaries, near and far! Defend them from all dangers of soul and body, and grant that both they and we, drawing nearer to thee, may be bound together by thy love in the communion of the Holy Spirit and in the fellowship of thy saints; through Jesus Christ our Lord. Amen.

Worldwide Abolition of Slavery

The year 1933 will be the centenary of the legal abolition of slavery within the British Empire. During the last week of July and the first week of August, 1833, the Bill for the total abolition of slavery in all its forms within the British empire was passing through its final stages in the House of Commons. Down at Wimbledon during the same weeks the veteran abolitionist, William Wilberforce, was passing away, and died only a few days prior to the vote which decreed the freeing of 700,000 slaves.

One hundred years later the League of Nations embarked upon its undertaking to secure the total abolition of slavery in all its forms throughout the world. This attempt at worldwide abolition has been carried through under the leadership of Great Britain.

* * *

"Millions of persons are secured and marketed to the accompaniment of every kind of cruelty and suffering," writes Mr. John H. Harris, secretary of the Anti-Slavery Society, in the "Contemporary Review," proving his point that the centenary celebrations to abolish slavery are of urgent necessity and importance.

"Take first the cruelty of the slave raids, the records of which are now so voluminous," he adds. "Sir Arnold Hodson has recently undertaken the responsible position of governor of the British Sierra Leone territory, prior to which he lived and travelled in his capacity of British consul in Abyssinia during the years 1914 to 1927. This record of service is in itself a guarantee of his authority. Writing upon the raiding of slaves for the market Sir Arnold says: 'It will be understood how my blood boils when I read articles or letters in the press claiming that reports on the slave-trade are grossly exaggerated,' and he tells us that:

" 'The method of raiding is to surround a village in the dark, the raiders blowing trumpets and uttering bloodthirsty yells to stampede the inhabitants. The huts are then fired, and the old men and women are ruthlessly speared or shot down as they rush out panic-stricken, only the younger ones being of sufficient value to capture.'

"The actual marketing of slaves today is carried through by selling them in small numbers. Frequently the sales take place in the houses or in secluded spots off the beaten track. The enormous sales of slaves in China, which, according to a missionary of 40 years' experience, have in one case amounted to the sale of 4,000 in one town, are carried through by slave-traders in private transactions.

"Slave markets in Arabia, and it is reported in one other territory, are quite open for anyone to see. Perhaps the most illuminating instance of an open slave-market is that described by the well-known Arabian traveller Mr. Eldon Rutter. In a letter to the writer he says:

" 'The slave market in Mekka is a street leading to one of the gates of the Great Mosque. At certain hours of the day male and female slaves are made to sit on stone benches in front of the houses, so that the passers-by may inspect them. They are dressed in the gown worn by the poorer natives of the city, and the faces of the women are veiled. They lift their veils if requested to do so. Any closer inspection of a slave by a prospective purchaser takes place inside the slave-dealer's house.' "

The conference at Versailles created an entirely new interest in the work of abolition. The British government showed considerable activity in territories under the influence of Great Britain. The German government had estimated that there were 185,000 slaves in Tanganyika. After the conferring of the Mandate a proclamation was issued setting all the slaves free.

In 1928 Mr. Amery brought about the freeing of 215,000 domestic slaves in the Protectorate of Sierra Leone. Sir Harcourt Butler set free some 7,500 slaves in Burma. The Maharaja of Nepal during the same period liberated 57,889, making a total emancipation of 465,389 slaves.

The forthcoming centenary of British Abolition in 1933 presents a unique occasion for an expression of public opinion in Parliament and in the pulpit in support of the moral lead which Great Britain is giving at the present time in pursuance of her traditional policy. It was public opinion which has brought about the emancipation of 465,389 slaves within the last ten years. "If this pressure of public opinion can be maintained and extended we shall assuredly see the abolition of slavery throughout the world."—"Public Opinion."

To the Work Let Us Go!

Dear Friends:

During the summer days our much beloved Pyeng Yang work did not stop. Just two items!

As a new departure our seven Methodist churches of Pyeng Yang City united in a Daily Vacation Bible School. They secured the use of our large Primary Boys' School plant. Some 35 of our own boys and girls home from college, Bible school, theological seminary, medical school, and other places of higher education, gave their service. One of our pastors devoted his entire time to the school. The enrollment was 1132. The Bible was taught and related, with other addresses, to many subjects vital to the present-day life of the Korean people. Christ was the center of all. It was all so vital one educationalist said:

"Let's close our regular humdrum schools and do this kind of live work!"

A non-Christian business man said: "What a fine thing for the Christian church to open their fine school building and do such a helpful thing for the children of the city!"

Our church all over the Pyeng Yang District is doing just this kind of short term school work and night school for thousands of needy folks. That is one reason we cannot stop now.

Then a second item of the summer work: Just before we went away for the summer we started a new work in a fast developing section of the city. Two years ago no houses, now nearly 2000 homes and no church. One of our pastors and a small group of students from our local schools carried on all summer with no outlay of money. And now, just last Sunday evening, I preached to a most eager crowd of 130 packed in the improvised building, with almost as many attempting to listen in from doors and windows,—no loud speakers as yet. The subject was, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest!" And many came! We cannot quit.

One of the first things after summer vacation was the Workers' Conference. Our former Pyeng Yang district is now divided into four districts, with Korean district superintendents. The pastors and Bible-women of the four districts, some 60 in all, gathered for some days for spiritual power through prayer and for the immediate application of that power to our task. The message was, "My God is able to supply all your needs," and through us the needs of others. We decided to be running-over Christians. Hence part of the plan for fall work: first, a like meeting in each church, some one hundred of them, then a study of a little book on Personal Work. After that, or along with it, the pledging of days for this personal work among those who are not Christian. Every-day preaching, and a revival every Sunday. We already have a few churches where there are new believers at almost every service.

Then there has been prepared a small life of Christ made up from words of Scripture only, which is to be used all over Korea this year. We plan to place a copy by personal visitation in every house. That will mean about 40,000 copies and as many personal visits for us. After this many churches will have special evangelistic services, but the in-gathering will be through personal work.

We faced the killing cuts in missionaries and funds from the home base. As missionaries, led largely by the good wife, we said, "As yet having made little real sacrifice, let us stick by the stuff whatever cuts come, so long as we have a house to live in and food enough to eat!" As to the board letter asking what part of the work could be cut off or closed out we said, "There ain't no such animal!" We have no work we can cut off or stop. There are new doors opening all about us. Cuts or no cuts, as workers, Americans and Koreans, we will go on saving all the work with or without money, and we will enter some of the new doors opening all about us. The cuts may be facts, but there are other facts the Christian goes by.

Hugh Black says that as a man grows older he hears the click of closing doors all about him. For 30 years here in Pyeng Yang we have been hearing the click of opening doors. They are clicking louder than ever now. Let us click too!

Our Workers' Conference brought both the spiritual glow and some practical goals. In one church there was a shortage of pastor's support. A group of 40 women banded together in a "Sung Mi Whey"—Holy Rice Association. Each time they prepared a meal they put aside a spoonful or two of rice. After three months they sold it for 16 yen, about $4 in American money. Not much, but it did the work and saved the day! Who can say it was small or great? In God's work there is no small or great. There's just working with God.

Another story. The Koreans count time by a cycle of 60 years. After passing this cycle they start over again and celebrate with a great feast. In one of our strongest and oldest churches are quite a group of folks about this age. They have set a new style. The church needed a new "tai moon," or front gate. One woman, instead of the feast, gave 150 yen for this gate. They needed new electric lamps, and another Christian gave this for his "hankap." The pulpit chairs were a disgrace, and another gave 30 yen for three fine chairs with cross and crown on back. Many others wanted to report, but time would not allow, so we said we would take these as samples, work this new style of "hankap"—completion of the 60 years, during the year, and report a year from now. Look for that report! It will be worth reading.

What can we say in conclusion but thanks for your never-ending prayers and gifts?

Ever sincerely yours,
(Signed) JOHN Z. MOORE.

Poor, Yet Making Many Rich

MISS ESTHER H. ERNY, Los Angeles, Cal.

[*There are still many sacrificial givers in America. The secretary of the Oriental Missionary Society tells of a few cases that have come to her attention.—Editor.*]

Into a humble little Christian home the Lord led us one afternoon to pray for the aged mother, who lay on her bed of affliction. For years the daughter has given herself in loyal devotion to the care of the mother, losing her own life for the one loved. A beautiful picture of a love that loves to serve! The two women lived alone, but not lonely, for the presence of Another was soon felt brooding over that cottage.

The old lady's wrinkled face expressed that inward peace which is undisturbed by life's turbulent sea, a peace which comes only to those whose minds are stayed on Christ. As the daughter bent anxiously over the bedside and ministered with loving hands to the needs of her dearest earthly friend one saw too a light on her countenance and felt that the joy of the Lord was her strength.

We knelt in prayer in the tiny room. Heaven was near: we were in the presence of the Father. He melted our hearts until we were loath to leave this place where the world was shut out and we were shut in with Christ.

After prayer the woman began to inquire about China, our mission work, the Market Evangelistic Campaign, and to evidence acquaintance with our fields. Her interest was keen, and I saw that one whose life was spent within four walls and whose sphere was circumscribed had reached out in spirit to the uttermost part of the earth. Praise God!

As I was about to leave she detained me. She slipped into the next room, returned with tears in her eyes, and placed in my hand a gift of love—and sacrifice, —$10 for a market village in China!

The dress she wore had been patched more than once, the money had been earned by washing, but I shall not soon forget the radiance of that face, the love that shone forth through the tears. There was real joy in that giving. And with that gift has gone forth a volume of prayer to saturate that market village in North China.

Such gifts, like the lad's loaves and fishes, are, I believe, being multiplied to reach the multitudes.

In another place, at the close of one of our missionary meetings in which the Lord had graciously blessed with his presence, a young man who had caught the vision of the need of a lost world, but who had nothing to give, took the coat off his back, marched to the front, and placed it on the altar. Another followed. Our hearts were deeply stirred. To such our Lord will surely say in that day, "I was naked, and ye clothed Me!"

One day recently the mail brought us a letter from a friend whose heart has long yearned to go to the mission field, but for whom the door has not opened. The way has been uncertain, and now as she works day by day at her menial task

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Brazil.

Dear Sir:

I am sure missionaries everywhere will be grateful for Dr. Harry Cotton's informative and convincing article in the November RECORD. The trouble is how to get it to the notice of the people who most need to read it.—Harold Cook.

in the kitchen her heart's love and service are reaching out beyond the waters. Here was a monthly pledge toward our support to be given from her meager wages! Unable to go herself, but sacrificing to help send us!

You ask: "Are there foreign missionaries at home?"

Yes! The same spirit as was demonstrated by our greatest Missionary who so loved (I like that "so loved,") that he gave himself for a lost world!

Scattered here and there, many of them unheard of, God has his missionaries, men and women who have heard the call, caught the vision, and who are denying themselves for the Gospel's sake. Their treasure is being laid up where moth doth not corrupt, their affection is set upon things above. Hallelujah! In foreign climes from shore to shore their trophies are being gathered and sent on above.

They have caught the vision,—yes, thank God, there are a few! They are counting not their lives dear unto themselves, and throughout eternity will reap the reward.

Personalia

✠DR. ARCHIE LOWELL RYAN has been chosen as business secretary of the World's Sunday School Association, succeeding the late Dr. Samuel D. Price.

Dr. Ryan since 1910 has been a missionary of the Methodist Episcopal church in the Philippine Islands. During the most of this time he served as president of the Union Theological Seminary in Manila, and general secretary of the Philippine Council of Religious Education.

He was born in Clay Center, Kansas, and received his educational training at Baker University, Boston University and Northwestern University. His outstanding work in connection with the Philippine Council of Religious Education has given him an unusual grasp of the developing program of religious education on the mission field. His many friends heartily attest to his eminent fitness for the position to which he has been called.

His primary responsibilities will lie in the work of publicity and finance.

✠I WISH, writes Mrs. D. C. Gordon of Bahia, Brazil, referring to the World Sunday School Convention at Rio, you might have heard Mr. Zenian of Syria, Prof. Salih of Egypt, and Mr. Yasumura of Japan, tell of the work in their lands, and have seen the demonstration school trained by Rev. Mr. Enete, who has established many of these schools here in Brasil. Rev. Mr. Yasumura and Prof. Salih were among the outstanding figures at the convention. Such fine Christians and such gifted leaders! There was not a single presiding officer who could surpass them, nor did many equal them in my opinion, although we were all proud of Sr. Luiz F. Braga, Jr., of Brasil. Dr. Erasmo Braga (of another family), who went home in May, was sorely missed, but we felt his spirit present, and saw many evidences of the work he had done in preparing for the convention. Tears rained down my cheeks during Dr. Inman's beautiful tribute to him, yet no human tribute, I think, could do him justice.

Mr. Yasumura's conversion was interesting, and encourages those of us who love to work through music. When 15 years old he was told that a missionary had a singing class in her home. He was passionately fond of music, but did not want anything to do with a foreign religion. Finally, after a long debate with himself, he resolved to attend the class "for the music, and I will close my ears to Christian things." After two years he could not longer resist the call of Christ, and surrendered wholly to him.

A crew of lumberjacks getting their noonday meal in the woods! The men have long hours in the dark of the winter evenings after the day's work. They welcome reading matter. Write to Mr. William Norton, 843 North Wells Street, Chicago, about it!

A Declaration and Call to Action

In this hour when the industrial systems of the world are strained to the breaking point, when the social order is being shaken to its foundations, when our country is at the height of the struggle to make effective its outlawry of the liquor traffic, the opponents of that policy, emboldened by the tragic conditions surrounding all countries, are moving not only for the early repeal of the Eighteenth Amendment, but even prior to action on repeal for the restoration of the beer traffic despite the known evils always accompanying it.

In the name and for the sake of the American people by whom the Eighteenth Amendment was made a part of the Constitution of the United States, we, the members of the National Conference of Organizations Supporting the Eighteenth Amendment, make this declaration:

We are for the maintenance of the Eighteenth Amendment;

We are unalterably opposed to all proposals for its repeal. We are likewise opposed to any proposal for modification or change which will give any legal standing, permission, aid, or comfort to the liquor traffic. Against these we will battle without compromise or evasion;

We will fight to hold every state in line for the Eighteenth Amendment, regardless of what may happen in any of the other states.

We offer the liquor traffic no olive branch. We hang out no white flag. In supreme confidence in the justice of our cause and in faith in that higher power which has never failed our country, we gird ourselves for the conflict.

We call the people to witness the sight of brewers and their agents sitting in conference with the House Committee on Ways and Means, planning the re-establishment of their forbidden business, the only excuse for their presence being an expressed willingness to share their profits with the government, knowing that all such gains must be coined from the misery and degradation induced by the greed and appetite which inhere in the liquor traffic.

We point to the shameful haste with

which the House of Representatives was rushed to a vote on a proposal to submit a repeal of the Eighteenth Amendment with less than an hour for discussion,—a haste not less censurable because a sufficient number of members, moved by a sense of obligation to the country, rallied to the defeat of the proposition.

We invite the attention of the people to the spectacle of the opponents of Prohibition in this hour of crisis blocking consideration of measures of relief by demanding prior consideration of their proposals for the restoration of the liquor traffic. As in the past, this business is insensible to the woes of the people and willing to take every possible advantage.

We deny that the recent election was a mandate for repeal or modification of the Eighteenth Amendment. . . .

The battle is on. It cannot be won by leaders alone. Soldiers must be enlisted, equipped, and strategically placed.

We urge the people, out to the remotest precincts, to enroll and organize the largest possible number of supporters of the Eighteenth Amendment. We also urge their coöperation and coördination by counties, districts, and states, and in the nation, to the end that a united army for Prohibition may successfully repulse the attack upon the Eighteenth Amendment.

To this high purpose we dedicate the organizations we represent and ourselves, believing that with the help of divine providence the cause of prohibition will withstand the attack made upon it and win that final support in the court of public opinion which will assure its permanency.

By Way of Suggestion

✠EIGHTY PER CENT of the musicians aided by the Musicians Emergency Aid in New York City are Roman Catholics. This is said to be due, no doubt, to the fact that the majority of musicians in America are foreign-born, chiefly Italians, South Germans, Poles, and Viennese, who would likely be Romanists.

Over 14,000 orchestral players were reported out of work, often due to the mechanization of music in theaters and elsewhere.

Aid has often taken the form of organizing orchestras to give concerts in schools, neighborhood houses, and churches. The concerts have been free, and they have had full audiences. The greater part of the audiences could not afford the price of a ticket to hear such talent, so two objects are attained in the one effort.

✠HAS ANY ONE EVER HEARD of a service like this in America? We cull the item from the "British Weekly."

Four leading athletes joined in a Sportsmen's Service of Witness at Bromley, Kent.

Miss Dorothy E. Round, the English international tennis player, got a winning shot in her clear, crisp speech. She said she had just been reading again the Acts of the Apostles and the Epistle to the Romans, and evidently she had read with fresh eyes. To her, self-discipline was not enough. Nothing would bring personal satisfaction but the surrender of the whole personality to Christ. Without a direct allusion she made her audience feel that Paul had a sportsman's outlook, even in moral things.

Other speakers were Jack Collins, a Cambridge Blue, rowing in the last three races against Oxford; W. J. Berry, the English hockey player and now a curate; and C. J. Gibbs, who conducted the service, an English Rugby international.

New Music Service Will Aid Churches

Of particular interest to churches is the announcement of a new music service by the National Recreation Association. Urging all community groups to use to their utmost music's vital help in sustaining courage and creating new life values, the Association will be glad to hear from churches that wish to expand or strengthen their musical programs. Augustus Delafield Zanzig, director of music for the Association, and author of the recent volume "Music in American Life," will head this service, which is without charge. Questions on problems of music both as a part of the worship and of the social program of the church will receive his personal attention.

"Among the ministrations of the church so greatly needed at this time, none gives greater promise of help toward a new prosperity of the spirit than music," Mr. Zanzig states. "The opportunity for attracting people to worthwhile musical activities is now unusually great. Large numbers of people have been turning away from bought amusement to earned recreation, earned through participation. It is now, during this period of questioning and social rebuilding, that more and more people should be finding delight in beauty, craftmanship, friendliness, wholehearted and self-forgetful activity and the other fine feelings and attitudes that are the essence of good musical expression."

The promotion of church music in its various phases concerns not only the choirmaster and pastor, but the social committee, the young people's group, the men's club and ladies' society, he points out. How to increase music activity without adding expenditure in this year of necessarily curtailed finances is a problem. It can be done, as a number of communities have proved. To make the singing of both congregation and choir more inspiring may be one of the first objectives of the church in broadening its music program. In the field of secular activities the church has a real opportunity to meet the current need for self-participating and joyous recreation. Group singing, games with music, glee clubs, concerts, and operettas are among the possibilities. Never has the church had a greater challenge to help promote music for the community as a whole. Coöperation with neighbor churches opens still wider doors for service.

To gain material for "Music in American Life," published by the Oxford University Press, Mr. Zanzig visited about one hundred towns and cities in all parts of the country. Church, community and school authorities helped him to make an intensive study of music activities as they are being carried on. He wished to discover why such activities have succeeded or failed, and what more might be done to bring musical expression to all the people.

Questions on music problems may be addressed to the Music Service, National Recreation Association, 315 Fourth Avenue, New York City. A stamp for the reply will be appreciated.

It's not what you'd do with a million
If riches should e'er be your lot,
But what are you doing at present
With the dollar and a quarter you've got?

God be in my head
And in my understanding:
God be in my eyes
And in my looking:
God be in my mouth
And in my speaking:
God be in my heart
And in my thinking:
God be at my end
And at my departing!
—*Old Salisbury Hymnal.*

The writer of this article seems to have completely missed the point of the article he criticizes. That dealt with "entirely secular education," whereas Dr. Bigelow contrasts a college 100% Christian in its management and curriculum and whole spirit.

Should the Church Spend Money on Secular Education in Mission Fields?

Dr. A. E. Bigelow, Iloilo, Philippine Islands

We have never heard of anyone who taught that a secular education was "a preliminary qualification to the acceptance of the Christian faith," nor that it was "the object of the church to make Christians and Christian leaders through the medium of secular education." Men become Christians by trusting in and following Jesus Christ. A secular education or any kind of education but trains what is brought to its mill, and if that education is under the direction of a consecrated Christian teacher every student is the better for that course of training. We do not count on the secular subjects to Christianize men, but we do expect the teaching of these subjects to bring us a better grade of minds, and then we count on the contact which they have with these teachers and Christian students to do the rest under the guidance of the Holy Spirit, and we have not been disappointed. We are confident that "Jesus did not ignore secular education in choosing his missionaries," or else church history from the Apostle Paul to the present day has been erroneously written. And as for Christian leaders, men are leaders by virtue of the native ability with which God has endowed them. These men go to schools giving secular education. If we train some and lead them to Christ, then we have found and trained Christian leaders. Leaders do not materialize in any other way. Occasionally a man like Nehemiah Goreh is found as if by accident, but history's pages do not tell of many. Not a few of the national leaders of the Orient today have been in Christian schools, yes, in those which have required Bible study, and some have given thanks that it was required of them.

Central Philippine College

This is the official title of a school under the auspices of the American Baptist Foreign Mission Society. It includes four years of high school work, two years of college work in six courses, and four years of college work in theology. Many of the students taking the academic work are also taking courses in carpentry and printing. The combined enrolment is 300.

The faculty is composed of eight Americans—three families, one single woman, and one single man,—and 12 Filipino men and women. All of these are active evangelical Christians, for we do not accept any other kind for our regular faculty. None believes in drinking, smoking, or dancing.

Each high school class has a daily 40-minute period for Bible study, and each college class has three 55-minute periods a week. These are required of all students. Daily assembly is also required, and includes a Bible message, a prayer, and at least two talks a week calculated to develop Christian life and ideals.

There is a school church whose membership is about 70 at the opening of each school year. To this number are added each year about 20 from other churches, and from 50 to 70 by baptism. Attendance at the Sunday morning preaching service is required, but attendance at Sunday school, Christian Endeavor and the midweek prayer service is voluntary. Of these the best attended throughout the year is the latter. The church choir, the Royal Ambassadors, the Worldwide Guild, the gospel teams and the village Sunday school teachers' band, about 20, are voluntary forms of service and worship.

Ten of our 22 theological students this year came from our own high school department. Only two have finished the four years of required work, both from our high school, but many are scattered over the field who have done from part of a year's work to three years' work. Of those now in full-time positions in the field, our boys compose the following ratio: five of the eight preachers in Capiz province; four of the eight in Antique; nine of the 16 in Negros; 10 of the 15 in Iloilo. There is only one preacher in all of these groups who has been educated elsewhere. All the others are pioneer men without any school training. While we consider this the best part of our work, even if it were disregarded there would still be plenty of reasons for carrying on the school.

Lay leaders are scattered all over this part of the Islands. They are found in nearly all of the occupations in the following order: teaching, farming, business, nursing, law, medicine, dentistry, political positions, navigation, and engineering. Most of these men and women caught the spirit of Christ while here, and while not 100% faithful now they are sufficient proof of the value, yea, even necessity, of the mission's spending money in secular education.

The only legitimate phase of this subject which ought to be discussed is whether the same amount of men and money could produce as good or better results in some other form of service. We have not pinned our faith to just this one school.

There is another secular venture, the dormitory, which is in reality a boarding home for boys or girls going to school in some of the state institutions. Each of these requires only one missionary, and much less money to operate. They have yielded some splendid fruitage in the lives of those who have lived there, because the missionary was able by living with them to lead them to Christ. It was a better vantage ground than just living alone in the town and doing personal work.

Then there is our student center work. This also is carried on for the students in state schools, but it is entirely religious,—Bible classes, religious services of all kinds, and read-

(Please turn to page 64)

"Christianity represents a religious spirit. . . . It is a life dominated by the love of Christ. It is the life of continuous sacrifice of one's dignity, wealth and health for the sake of others." By the Sambhavar Maha-Jana Sambhan, an association of Christians of lowcaste origin.

Christianity in India: A Hindu Viewpoint

LIEUTENANT P. GOPALA KRISHNAYYA, MADRAS, SOUTH INDIA

INDIA came into contact with Christianity quite early. It is claimed that the Syrian church, which has been flourishing in Malabar on the west coast of India, was founded by St. Thomas in 52 A.D. The Hindu kings of Malabar have always been tolerant toward these Syrian Christians.

This community, which is about a million and a quarter in strength, is the most advanced one in India. They are literate and enterprizing, and occupy today exalted positions in the state and public life of the country.

The next Christian contact that India got was immediately after Vasco Da Gama discovered the sea route to India in 1498 A.D. Afterwards there was an influx of Roman Catholicism, which even now is powerful on the west coast of India.

But by far the most significant is the modern missionary enterprise. Plutschu and Zieganbalg were the first Protestant missionaries to come to India. They came about 1706 A.D., just when the glorious Mahomedan empire of the Moghuls was crumbling and giving place to the Christian empire of the British. From that time to this there has been an inflow of Christian missionaries from Europe and America. The United States now leads all the other countries in this holy enterprise.

We have in India today about 6000 men and women from foreign countries, toiling in the missionary field in the name of Jesus. The work is international as well as interdenominational. In India they have forgotten all differences and work together for what they consider to be a stupendous work.

Has Christianity made any headway in India, with its innate conservatism and hostility toward anything new, especially if it is religious? I should say it has. There are now about 5,000,000 Christians in India, and the census reports every time bear out that the greatest increase has been among the Christian population. The Christian church is getting into its fold about 2000 persons every week. So even from an evangelistic point of view it has been a success. In India the field is great for people vowed to service, and as such the missionary enterprise has left its mark on every progressive movement in the country.

The greatest problem in India is the poverty of the people. Dadabhai Navaroji, R. C. Dutt, Lord Cromer, Mahatma Gandhi, and others who have delved deep in this subject put the average income per capita about $10 per year, the lowest in the world. About 40 millions go to bed every night with only one scanty meal. Men, women and children all work, yet only about 45% of the population are employed, and the rest are dependent.

The causes for this grinding poverty are many, but most of them are avoidable. The lack of adequate industries, the entire dependence of people on agriculture, which in itself is at the mercy of monsoons, the antiquated methods of agriculture, the hoarding of wealth, are some prominent reasons. Christian missions have done much to combat this grave problem. Their industrial, normal and agricultural institutions are really revolutionizing the order of things in India. They have elevated the submerged pariah or outcaste, and have given him an economic independence which is paving a way for his social equality with the haughty highcaste Hindus.

THE HINDU VIEW OF LIFE

Lucas in the following words admirably puts the Hindu view of life:

"In the West we are accustomed to speak of a certain phase of life as the religious life, and to draw sharp distinctions between what we call sacred and secular. In India, on the other hand, life is essentially religious, and in the strictest sense of the word there is nothing which can properly be called secular at all. Religion is all-pervading as the atmosphere itself. It penetrates into every nook and corner of life, so that the Hindu can never escape from its influence. It presides over his birth, fixes his name, determines his education, settles his calling, arranges his marriage, orders every detail of his family and social life, and controls his destiny through all time. Not only so, but it gives color and shape to the external world in which he lives and moves. Animate and inanimate nature, rivers and hills, trees and plants, rocks and stones, everything in the animal and vegetable kingdom, are all alike existing in this all-pervading religious atmosphere, and present themselves to his mind through this all-embracing medium. It is this fact perhaps more than anything else which makes the Hindu an insoluble enigma to the man of the West. Its subtle influence is encountered at every turn, its tint is present in every landscape, its pungent essence can be detected everywhere. It has to be reckoned with in the India office, in the legislative council, in the government office, in market and school, in the largest town as well as in the smallest hamlet."

The question is, How has Christianity affected these people? Have they been touched at all?

The answer is, They have been, and that profoundly.

Educated Indians have been much affected by Christianity. Practically all the greatest leaders of modern India have shaped their philosophy on the ideals of Christianity, and have publicly acknowledged it. They have been attracted by the Christian ideas of the fatherhood of God and the brotherhood of man.

Let me quote here what some of these foremost leaders of the Hindus have thought and expressed about Christianity!

Raja Ram Mohan Roy is perhaps the greatest Indian of the 19th century. He was a pioneer in many ways, and by far his greatest contribution was the suppression of the cruel system

of suttee, in which among the highcaste Hindus, the wife burnt herself to death on the funeral pyre of her husband. As a revolt against tyrannical orthodox Hinduism he founded the Brahama Samaj, which is an embodiment of the highest principles of Christianity and Hinduism. He was an earnest student of the Bible, and learned Greek and Hebrew with a view to get to the sources. He says:

"The consequences of my long and uninterrupted researches into religious truth have been that I have found the doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings, than any other which have come to my knowledge."

He has written among other books a wonderful treatise entitled "The Principles of Jesus, the Guide to Peace and Happiness."

Keshub Chandra Sen was a follower of Raja Ram Mohan Roy, and second to him only in pre-eminence. He says:

"Christ has been my study for a quarter of a century. That God-man—they say half God and half man,—walks daily all over this vast peninsula from the Himalayas to Cape Comorin, enlightening and sanctifying its teeming millions. He is a mighty reality in India. He is to us a living and moving spirit. We see him and commune with him. He permeates society as a vital force, and imbues our daily life, and is mixed with our thoughts, speculations and pursuits. What moral serenity and sweetness pervade his life! What extraordinary tenderness and humility, what lamblike meekness and simplicity! His heart was full of mercy and forgiving kindness. Friends and foes shared his charity and love. And yet, on the other hand, how resolute, firm and unyielding in his adherence to truth! He feared no mortal man, braved even death itself for the sake of truth and God. Verily, when we read his life his meekness like the soft moon ravishes the heart and bathes it in the flood of serene light, but when we come to the grand consummation of his career, his death on the cross, behold, he shines as the powerful sun in its meridian splendor!"

Swami Vivekananda, who did so much to revive Hinduism and instil in it new ideas, is, as I read his works and ponder over his personality, much influenced by the teachings of Christ. To corroborate my opinion I give below some incidents connected with the founding of Sri Rama Krishna Mutt, a holy order founded by the swami in memory of his master.

When Sri Rama Krishna passed away, his disciples, chief of whom was Vivekananda, wanted to commemorate his memory. They all gathered one night in a village and contemplated about it. In their discussions their thoughts instantly ran to Jesus of Nazareth and his wonderful life. The historian of these events concludes:

"Thus was formed the monastic order of Sri Rama Krishna. To the utter astonishment of the whole party they learned afterwards that the memorable evening on which the example of the prophet Jesus of Nazareth and his apostles inspired them to renunciation and service was Christmas Eve, though they knew nothing about it at that time. Since then that day has been held in high esteem by the brotherhood."

Hundreds of quotations could be given about what Hindus have thought of the personality and precepts of Jesus. He has been in the forefront ever since Mahatma Gandhi has come into active public life in India. It is a matter of common knowledge that the Mahatma has been inspired by the teachings of the Nazarene and has infused his movement with his principles. Dr. E. Stanley Jones and Rev. C. F. Andrews have in their latest books in a masterly way written about this aspect of the present crisis in India. The Mahatma's favorite hymns, in addition to verses from the "Ramayana" of Tulsidas, are the following:

Take my life and let it be
Lead, kindly light
When the mists have rolled in splendour
Nearer my God, to thee
Rock of Ages, cleft for me
When I survey the wondrous cross.

The missionary example is seen in the various institutions and movements that have been started recently in India. The great Hindu revivalist movements like Brahmo Samaj, Prartha na Samaj, Rama Krishna Mission, Arya Samaj, and others have simply embodied in their activities a good many principles of missionary work. We have now Hindu Young Men's Associations, Hindu missionaries, Hindu universities and colleges, Hindu hostels, etc. A good number of eclectic systems have sprung up on account of the impact of Christianity upon Hinduism.

HINDU TOLERANCE AND RESPECT

A tolerance and respect toward Christianity has now crept among Hindus. There is an old picture about the attitude of Hindus toward Christianity quoted by the Rev. C. F. Andrews:

"On February 6, 1908, a large meeting was held to hear a lecture on Chakti (devotion), at which nearly 3000 were present, and Mr. Tilak took the chair. Dr. Garde, an elderly and highly respected and learned Hindu, a friend of Mr. Tilak's, got up to speak, and traced the doctrine of bhakti in Hinduism from Vedic down to modern times. He mentioned, while doing so, the name of Christ as a great Western saint who practised bhakti. The name of our blessed Lord, even when thus mentioned, was received with such shouts and hisses that the speaker was obliged to sit down, and in spite of the chairman's efforts to keep order the meeting had to be closed. . . ."

What is the picture today? Let me quote the Rev. Charles W. Posnett, who works in Hyderabad, in South India!

"Last week once more I invited to Medak (the place he works,) all highcaste Hindus who were seeking Jesus. Twenty years ago they would have considered themselves polluted by eating in our compound, but for three days they have been our happy, friendly guests. . . . Men who used to cover their hands with a cloth to shake hands threw their arms around me. . . ."

Hindus are now taking effective steps against early marriages and the prohibition of widows to remarry. The education of women has been keenly taken up. Social amelioration and the reclaiming of the depressed classes have begun in dead earnest. I agree with Dr. Sherwood Eddy when he says that all these "have sprung directly or indirectly from Christian teaching or example. . . . For over a century the preaching of a lofty monotheism and high morality, the influence of mission schools and colleges, the circulation of the Bible and Christian literature, the example of social service, famine relief, the healing of the sick, the care of orphans, lepers and the blind, the formation of a Christian community, profoundly influenced large numbers outside of the Christian church."

The majority of the students reading in Christian colleges and schools in India are Hindus. They are proud to belong to these institutions.

Take, for example, the case of Madras Christian College. What a glorious part it has played in the modern history of South India! The Rt. Hon. V. S. Srinivasa Sastri, P. C., the venerable president of the Servants of India Society, paid a deserving tribute to Dr. William Miller, the foremost principal of the college, when he said that he shaped the whole of the higher education in the Madras Presidency. "Tens of thousands of families," he declared, "remember his name today and cherish it with profound love and affection."

The Rev. Dr. Hogg, the present principal, can with legitimate pride say that its students "are to be found in all walks of life up to the membership of the governor's executive council, ministers to the government, the High Court bench, the Indian Civil Service, the episcopate."

Madras Christian College Day is invariably presided over by a Hindu, an old boy of the institution. The old boys invariably send their sons to the college. In fact, this institution is fast building a tradition of its own.

I know of a high official in the Madras government, an orthodox Hindu, who sent his son to the Madras Christian College in preference to Hindu colleges and the stately government colleges. When I questioned him about it he said:

"I want my son to read in my old college. Besides, a religious atmosphere and personal contact between the teacher and the taught pervades there, which is quite absent elsewhere."

The same could be said in a measure of other Christian colleges and schools.

Of special significance, for which India is really grateful, is the work of Christian missionary ladies among our women. As teachers and doctors these noble women have done a service to the country in general and the women in particular. Their example has much to do with the advancement of women in India at present, and the breaking down of age-long barriers which literally kept the women of India in the background.

It would take volumes to write about the hardships, physical and otherwise, which the missionaries had to contend with ere they could establish confidence among the people. They have done it on account of the purity of their lives, the nobility of their purpose, and their unbounded sympathy and love.

Here is a true picture of missionary life as written by the Rev. Dr. Sharrock:

"The reader has now seen something of camp life without suffering its inconvenience. He has not had to go without food or a drop of water such as he dare not drink from fear of cholera. He has not had to push a hopelessly punctured bicycle through a blazing sun for miles till his tongue has literally cleaved to the roof of his mouth and his thirst has become an absolute agony. He has not stuck in the bed of a swollen stream with a broken bullock-yoke and had to wait in the rain till another could be procured from some far-off village. He has not had to lie for hours on the hard roadside hungry and tired because his luggage-cart had broken down and no food was procurable. And finally, he has not had to be jolted home in a cart for weary hours while dysentery, cholera, or typhoid fever has him in a deadly grip. He has not had to wrangle with an excited crowd about some difficult question of religion. He has not felt the terrible loneliness and the sickening heart-ache at failure or the burden of responsibility where he has the care of all the churches in a district larger than an English diocese."

A Moderating Influence

An important contribution of the Christian church in India has not been noticed to the extent it ought to be. The Christian church has always been a moderating influence in the clash between the people and the government in India. By its stern and just attitude on public questions it has earned the respect of the people as well as the government. As Mr. Arthur Mayhew, late director of Public Instruction, Central Provinces, India, puts it:

"It was not only the faith that was in them, but also the steady and constant reminder of that faith, applied by Christian agencies in India, that kept moral and social aims before the eyes of governors and their councils. . . . By spiritual teaching and example the missions in India were as useful in reminding Christian rulers of their faith as in communicating to their subjects."

A noteworthy feature of present-day India, where communal squabbles have become prominent, is the attitude taken by the Indian Christian leaders. The 60,000,000 Moslems in India want protection from Britain against the aggressive Hindus in the shape of safeguards in the constitution and separate Moslem electorates, whereas the 5,000,000 Christians are for no safeguards and are for joint electorates. At least, that was the patriotic and statesmanlike attitude of my friend the late lamented Kankarayan T. Paul, who so ably represented his country and countrymen in the first Indian Round Table Conference held in London last year. Christian bodies have come to recognize that moral or spiritual obligations convey no special rights.

The possibilities for Christian missionary work in India are immense. India is more prone to evolution than to revolution. Quick changes cannot be expected, but if changes take place they are real and far reaching.

Whatever the future government of India may be, India will never reject what is offered in a friendly and Christian spirit. Missionaries, if they bear in mind the record of missionary work in India, will not find it hard to follow the advice of one of their greatest representatives:

"Never let your enthusiasm be soured or your courage grow dim, but remember that the Almighty has placed your hand on the greatest of his ploughs! To drive the blade a little forward in your time and to feel that somewhere among the millions you have left a little justice or happiness or prosperity, a sense of manliness or moral dignity, a spring of patriotism, a dawn of intellectual enlightenment, or a stirring of duty where it did not exist before, that is enough!"

Secular Education in Missions

(Concluded from page 61)

ing rooms and recreations. This form of work requires only one or two missionaries, and less money than a school, but more than a dormitory. It also has netted the kingdom some good results, but neither this nor the dormitory work can compare with the results from the school. The main reason is that the school work is more intensive.

At a recent meeting of Filipino leaders of this district they were unanimous in their decision that Central Philippine College should be the last institution to be closed in case of great financial stress because of its far-reaching work for the establishment of the kingdom. And Central is not the only school of which this can be said!

Dr. Frank Mason North, venerable secretary emeritus of the Board of Foreign Missions of the Methodist Episcopal church, appraises with appreciation and keen insight the most searching inquiry to which the greatest enterprize of the Protestant church has ever been subjected

The Laymen's Foreign Missions Inquiry: Report of the Commission of Appraisal Episode or Epoch?

Rev. Frank Mason North, D.D., New York

WITHOUT doubt an Episode in the history of foreign missions, significant, unique!

Unlike in origin and in method earlier group studies of the church's work among non-Christian peoples, it takes its place as the latest in a memorable succession of inquiries and events. The long retrospect discloses the historic missionary conferences in India and China; that in New York City in 1900, and in Edinburgh in 1910; the series of field conferences which resulted in the National Councils in China, India and Japan; the Educational Commission to China, and more recently those to India and Japan; the many unlisted visitations of administrators and board deputations to the several fields; the conference of the International Missionary Council at Jerusalem, and that of its committee in 1932 at Herrnhut, the place whence, with Count Zinzendorf's urgent words in their hearts, "Do all in the spirit of Jesus!" two young mechanics, Leonard Dober and David Nitschmann, started to take the gospel to the slaves in the West Indies just 200 years ago. But never before in this succession of events and studies has it been on this wise!

Familiar now to the people of America and without doubt of other lands are the facts about the organization of the Laymen's Foreign Missions Inquiry: its initiation in January 1930 with five laymen from each of seven denominations; its purpose, in a sincerely friendly and constructive spirit to make a comprehensive examination of the missions of the Protestant churches in India, Burma, China, and Japan; the appointment of two groups to conduct this study, a Fact-finding Committee under the auspices of the Institute of Social and Religious Research, its special task being completed early in 1931 after several months on the field, and an Appraisal Commission, the members of which in 1931-1932, with the reports of the earlier committee in hand, gave nine months to personal observation and contacts in the missionary lands, finally presenting their report at meetings of the Inquiry, the representatives of the seven boards, and some friends of the work, at Hotel Roosevelt, New York, on November 18 and 19, 1932; and the further fact that the seven boards under whose administration the missionary work chiefly involved was being conducted, while in no way responsible for the direction of the Inquiry, financially or otherwise, were in their coöperation at home and through their missions on the field extending to the inquirers every possible opportunity for the effective prosecution of their purpose.

To these well known facts three comments may be added.

First, the Report of the Commission of Appraisal is available in book form. * It should be widely, thoroughly, and judicially studied. The work of the appraisers is worthy of appraisal, and should be subject to it. Only by an intellectual and spiritual process which matches that in which this study has been made can the church feel and profit by its challenge.

Second, there has been no little unrest concerning the publicity methods by which the Report reached the public. Unquestionably if the one important objective was to have foreign missions headlined and discussed the 24 fragmentary releases which reached the offices of the press and appeared in the daily papers under sensational headlines secured that result. There are those who are not sure that this method was an advantage to the Report or the missions which it aims at once to improve and promote.

Third, it is generally believed that the statements made by the chairman and members of the Appraisal Commission when the Report was presented at Hotel Roosevelt are really an essential part of the findings.

For example, a most important fact was disclosed when in introducing the Report to the coöperating boards the chairman said:

"The Report is defective at one point. It should state: Everything that we have said has been anticipated by you."

"The appraisers themselves, to use their own words," writes one of the reporters of the conference, "have not proposed anything of which the germs are not present already in directions of activity and in trends of change."

Another instance may be cited. One of the commissioners, in answer to a question, explained a troublesome passage. In referring to work that with more funds might be done better the Report says:

"There is in this fact, however, no ground for a renewed appeal for the support, much less for the enlargement of these missions in their present form or on their present basis. This Commission makes no such appeal. In our judgment there is not alone room for change, there is necessity for change in respects which our Report will indicate; and the effecting of

* Re-Thinking Missions: A Laymen's Inquiry after One Hundred Years. Harper & Brothers, New York. 352 pages. $2.

such change should be the condition for every further enlargement of the enterprize."

The commissioner stated that it was not intended to advise cessation of giving, but inauguration of processes of improvement in the work now being supported.

A general and indeed urgent feeling was manifest that the statements made by the Commission when the Report was presented, and their responses to the written questions sent up from the floor, should be made available and should accompany the Report itself not only as a supplement and corrective, but to give it color and the personal touch. It is understood that this desire will be met.

* * *

An Episode, indeed, significant and unique! An Epoch? Not yet! It may be the beginning of an epoch. Only the historians of missions half a century hence can determine whether the churches of America will have had the wisdom, the courage, the faith to make the Laymen's Inquiry the beginning of an epoch.

One hundred and forty years ago began the epoch of what we are wont to call modern missions. Its inspiration was the remarkable study of the world's need of the gospel made by a certain William Carey of England, who left the cobbler's bench for the pulpit, prepared and published a most significant statement called "An Inquiry," organized a missionary society, went to India as a missionary, and changed the currents of life in the Orient.

Again appears an Inquiry,—the report of capable and honest thinkers, devout in spirit, prophetic in outlook. Their distinction was such that when they went abroad they left real vacancies in the institutions and societies and churches which had been honored by their character and work. The fact-finders numbered 33, the appraisers 15. With the latter went ten wives of the commissioners, not officially related to the Inquiry, six secretaries, an executive secretary, and a counselor,—when all assembled a party of 32.

It is reported that the findings of the first group are in print, and it is hoped that the many interested in their contacts, methods and judgments may have access to these documents. When have so many trained minds for so long a time concurrently examined, discussed, formed opinions, compared notes, framed statements on any segment of the work of the Christian church? One need not commit one's self to agreement with all this procedure and these results, but one must be impressed with the significance of such an enterprize. Let the churches accept with gratitude the genuine purpose of these commissioners, approve in their Report what is true and sound, correct what is defective, debate what is involved in their problems and proposals, take into their thinking and their policies whatever can enrich and empower the most noble and sacrificial enterprize the world has ever known!

For be it remembered that while in the Report open criticism and implied censure may be found these more than three score unbiassed students of the work declare:

"AS TO THE FIRST AND MOST SEARCHING QUESTION PUT TO US, WHETHER THESE MISSIONS SHOULD IN OUR JUDGMENT ANY LONGER GO ON, WE MAY SAY THAT THIS QUESTION HAS BEEN WITH US HONESTLY AND OBJECTIVELY ENTERTAINED THROUGHOUT OUR INQUIRY. AS THE INQUIRY CLOSES WE MAY CONFESS THAT THIS FORMIDABLE QUESTION HAS NOT PROVED TO BE HIGHLY SIGNIFICANT. IT IS SOMEWHAT LIKE ASKING WHETHER GOOD WILL SHOULD CONTINUE OR CEASE TO EXPRESS ITSELF. . . . THAT THESE MISSIONS SHOULD GO ON, WITH WHATEVER CHANGE, WE REGARD THEREFORE AS BEYOND SERIOUS QUESTION."

An Epoch indeed, as well as an Episode, if the churches will make it so!

One takes up the Report itself, now a volume of 350 pages with the title, "Re-thinking Missions," and at once despairs of treating even sketchily, not to say adequately, the facts, the arguments, the suggestions, in its closely packed paragraphs. From every page start remembrances and questions that clamor for a hearing.

Quite likely it must be treated "objectively," since this is the way in which the appraisers felt constrained to deal with their theme, foreign missions. This commission, it is stated, "has been instructed to be thorough-going in its inquiry and objective in its attitude." Ever since we caught the picture long ago of Coleridge at Dr. Gillman's house at Highgate discoursing ponderously to the intelligentsia of England upon the "sumject and the omject" we have wondered what "objective" might mean. It was a relief to find a comment on the word in time for the Report. In Professor William E. Hocking's book on "Types of Philosophy" (page 380) we read:

"For we know that the kind of knowledge we call objective is in some respect imperfect. There is something arm's length about it. The objective knowledge of charity 'cases' may be entirely accurate without being entirely important. It may miss the heart of the matter."

Selah!

THE SPIRITUAL PHILOSOPHY OF CHRISTIAN MISSIONS

The first section of the Report, preceded by a most important Foreword, comprises the first four chapters under the title "General Principles." These chapters, which we are asked to consider as a whole, present what may be called the spiritual philosophy of Christian missions.

One regrets in reading this treatise that the chapter on the history of missions has been omitted for lack of room. Doubtless the records of the early missionary enterprize, giving the discussions of Carey and his friends, the sermons and addresses at the founding of the London Missionary Society, the debates of the Eclectic Society in anticipation of the Church Missionary Society, the papers and correspondence of the promoters of the Wesleyan Missionary Society and of the several American societies represented in the present events, would have corrected the tendency to find the dominant motive for missions in those beginnings in a narrow and lurid eschatology rather than in loyalty to the command of the world's Redeemer and inextinguishable desire to give to all men everywhere the good news of the kingdom.

Whether the mandate to the Commission included in formal terms the treatment of the philosophy and history of Christian missions does not appear. The group, however, being in personnel what it was, such a statement would be inevitable.

It would be equally inevitable that missionaries and those immediately concerned in missionary work, seeking the burning heart of the enterprize, should focus their attention upon these chapters. What they found or did not find as they interpreted this statement becomes an essential part of the story of the Appraisal.

The seven boards whose action on the Report is at this point quoted are here indicated by number, not by name. Amid expressions of warm appreciation of the spirit and purpose of the commissioners the following statements are made.

STATEMENTS BY MISSION BOARDS

1. "The paramount aim of the Christian missionary enterprize is to lead men everywhere to accept Jesus Christ as Saviour and Lord, through whom they may find the Father, and to establish among them New Testament churches which will maintain and propagate the teachings of Christ."

2. ". . . The same thing is true about the criticism (in the Report) that over-emphasis has been placed on doctrine. The approach might have been, they say, 'the charm and attractive power of a great personal life rather than metaphysical statement about his essential nature.' If by doctrine is meant the teaching that this personality is the incarnate Son of God, we would agree with the missionaries that this was the good news they had been sent out to proclaim."

3. "We express our faith, based on experience, that the comparison of world religions and their mutual exchange of values has but served to emphasize the unsearchable, incomparable and unparalleled riches of Christ, who said, 'Those who are not against us are for us.' In an hour when all religious values are menaced we welcome the good in other religions, and on that very account we would share with their followers the peculiar contributions which we have found in Jesus only. His surpassing catholicity has never yet been stressed as we believe it must be. Increasing understanding of our own and others' needs leads but to the certainty that his overflowing love, embodied in individuals and institutions, from the home and the church to the family of nations, can remake the world."

4. "This church is committed to the purpose of making Jesus Christ known to all men as Redeemer and Master both for the saving of their souls and for the rectifying of their lives personally and socially. . . . It is our firm conviction that the work of foreign missions can only be carried to a successful issue when we conceive of Jesus Christ as 'the perfect revelation of God and the only way by which men can reach a satisfying experience of him.' It is upon this conviction that our work is based. It is in order that we may bring all men everywhere to see in Jesus Christ a perfect revelation of God and the only way by which men can come to a satisfying experience of him that our work is carried on. It is, therefore, evident that an Appraisal that leaves out of consideration that conviction cannot be for us a satisfactory standard by which we may appraise our work."

5. "The board adheres to the aim and ideal of missionary work and to the conception of the gospel embodied in the New Testament and in the historic witness of the church, and will continue to work on this basis, regarding Jesus Christ as the only Lord and Saviour and seeking to make him known as the divine redeemer of individuals and of society."

6. "The Report deals with the fundamental conceptions of our Christian faith and its place in the life of the world." In the case of this board its well known statement of aim was doubtless in mind, but its emphasis was placed upon the practical problems under consideration. That statement, practically identical with that long accepted also by the Board quoted under 5, is as follows:

"The purpose and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their divine Saviour, and to persuade them to become his disciples, and to gather these disciples into Christian churches which shall be under God self-propagating, self-supporting, and self-governing; to coöperate so long as necessary with these churches in the evangelizing of their respective countries, and to bring to bear on life the spirit and principles of Christ."

7. "We repudiate any adherence to or sympathy with the Report wherein it is a deflection from the fact that Jesus Christ is the only and eternal Son of God, who made atonement for the sins of men by his death on the cross, who rose from the dead, who is personally alive, who by the presence of the Holy Spirit controls and energizes the church in its divine mission to all mankind, whose infinite love will not be satisfied until it has been made known to every creature, and who ultimately will have rendered to him the loving and joyous adoration of all the world."

STATEMENTS OF OTHER GROUPS

Here may be added the statements of three representative missionary groups.

1. The Lausanne Conference on Faith and Order. "The message of the church to the world is and must always remain the Gospel of Jesus Christ. . . . Jesus Christ as the crucified and the living one, as Saviour and Lord, is also the center of the worldwide gospel of the apostles and the church. Because he himself is the gospel the gospel is the message of the church to the world. It is more than a philosophical theory, more than a theological system, more than a program for material betterment. The gospel is rather the gift of a new world from God to this old world of sin and death. Still more, it is a victory over sin and death, the revelation of eternal life in him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise."

2. The International Missionary Council, Jerusalem Conference. "Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become. In him we come face to face with the ultimate reality of the universe. He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in him we find God incarnate, the final yet ever unfolding revelation of the God in whom we live and move and have our being. . . . Jesus Christ in his life and through his death and resurrection has disclosed to us the Father, the supreme reality, as almighty love, reconciling the world to himself by the cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they with forgiveness in their own hearts turn to him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life. . . . Herein lies the Christian motive. It is simple. We cannot live without Christ, and we cannot bear to think of men living without him. We cannot bear to live in a world that is unChristlike. We cannot be idle while the yearning of his heart for his brethren is unsatisfied."

3. The International Missionary Council Committee at Herrnhut, through Dr. John R. Mott. "To both these bodies (the Council and the Moravian church) Jesus Christ is central and supreme. At the ever memorable meeting in Jerusalem the Council declared that our message is Christ. He is our redeemer and our prince leader. The Moravian watchword through the centuries has been and still is, 'Our Lamb has conquered: let us follow him!' We both recognize the oneness in Christ of all who acknowledge his deity and lordship. Christ and Christ only is the fountain head of the vitality which courses through these worldwide movements. God grant that increasingly they may exhibit in their life and witness that which summed up the contagious experience of the great Moravian Zinzendorf in words he uttered in the church in Herrnhut, where we joined in our daily worship, 'I have one passion. It is he, it is he!' "

THE APPRAISERS AND JESUS CHRIST

With these great declarations before us, not medieval but modern expressions of a present-day faith, we consult the Appraisers' Report.

Jesus Christ is not ignored. He is there, the object of reverence and devotion. But he seems not to be the Christ of these statements. We quote.

"Christianity refers its conception of God, of man, and of religion to the teaching and life of Jesus. . . . To many Christians the life of religion becomes a life of actual fellowship with Jesus conceived as a living spirit, the Christ; and through union with him they are united with one another in the church, the body of his followers. Christians differ in the metaphysical meaning to be assigned to this person and to this experience of union. To many of them the Christ fuses with the conception of God, and Jesus is called in a unique sense the Son of God or the incarnation of God. These doctrines may mean a profound spiritual union of the will of Jesus with the will of God; for others, a more literal identity, attested by miracle in his birth, deeds, death, and resurrection. It is not our function to limit the range of these differences of conception, but rather to draw attention that they exist, and that beneath them are underlying agreements belonging to the essence of Christianity as a positive and historical religion."

That is, a true conception of the person of Jesus Christ as the Son of God "in a unique sense" is NOT among "the underlying agreements belonging to the essence of Christianity as a positive and historical religion." The inclusiveness of these agreements is not indicated, but the seven statements above cited assume that a true conception of the person of Jesus Christ not as a doctrine but as a fact must be among them.

This neutral position in this part of the Report is further explained in the Foreword in a passage the inclusion of which it was stated by more than one of the commissioners was a necessary condition to the unanimity with which the Report was signed. These citations warrant careful analysis.

The appraisers write: "One of the chief advantages enjoyed by this commission has been the circumstance that it includes contrasting views in the interpretation of Christianity, and therefore of Christian missions. . . . To some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of him. To others this motive would best be called the spirit of altruistic service, the desire to share with all mankind the benefits and ideals of a Christian community. To others it would be best be named the desire for a deeper knowledge and love of God, seeking with men everywhere a more adequate fulfilment of the divine possibilities of personal and social life. . . . These views are not mutually exclusive. No one statement is likely to exhaust the aim of a great enterprize. In so far as the differences are those of language some prefer the words which unite the present with the earlier language of the Christian world. Others desire to avoid the language of tradition, not as untrue but perhaps as obscurely figurative or symbolical, and for this reason an obstacle to the spontaneous recognition of the majesty of that figure to whom men's thoughts return as by a natural instinct of the heart.

"Retaining these differences, the members of this commission unite in the judgments set forth in this book. In these judgments it is not presumed that all personal views are fully expressed, but to them each has given of his strength. And welded by the common purpose and experience, the result is a significant body of agreement, which we trust may afford a firm basis for reinterpreting and redirecting one of the noblest expressions of that undying hope of the soul, the spiritual unity of mankind."

* * *

Concerning the agreement thus established, referred to by some of the Appraisers as the "least common multiple" or "the greatest common divisor," and its determination of the level upon which the Report should be framed, an acute and friendly observer has written:

"It is true, as the Report points out, that these are not mutually exclusive. Those who belong to the first group share also in the motives which animate the second and third groups, while those who belong to the second group share also in the desire of the third. But it is also true, as it seems to us, that the Report fails to take into consideration that those who belong to the second and third groups do not share in the motives which animate the first. It is evident, therefore, that agreement between the three groups can only be possible upon the basis accepted by the third group, since this is the only basis which the three groups hold in common."

The reader must have this clue in hand, as he moves through the paragraphs of this Report. It will explain what he finds and what he misses in the definition given by the Appraisers in the formal statement of the aim of missions:

"Should we try to express this conception in a more literal statement, it might be this: To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ and endeavoring to give effect to his spirit in the life of the world."

Far above this level the evangelical Christians of America, of many groups but one in heart, have through the long years carried forward the church's enterprize in foreign lands with an undimmed conception of Jesus Christ as the living Redeemer and Lord. Ever ready to confess both imperfection and failure, the love of their divine leader still glows within them. Still amid the changes in all lands they seek his wisdom and rely upon his power. We appreciate the limitations of the commission which it has so frankly described, and doubt if its threefold division represents a cross-section of the churches whose foreign work it has surveyed. Let these churches not hesitate once more with a new and burning enthusiasm to declare:

"Our message is Jesus Christ!"

ASPECTS OF MISSION WORK

The second section of the Report deals with "Aspects of Mission Work."

It begins with a striking chapter on "The Mission and the Church," and stirs thought deeply about both. In succession are reviewed education, literature, medical work, agriculture, industry, and women's special interests and activities.

Every board will be in counsel with its missionaries concerning the facts, the principles and the personnel discussed, "objectively" indeed, in these chapters of keen inquiry and suggestion. In the present review our attention has been held by what seemed basic, the essential fact which gives motive and method to all missionary enterprize. The discussion of the problems and the programs will go on in a thousand circles the world around.

Among the subjects dealt with in the Report, which doubtless should be and will be searchingly examined both in the home land and on the mission fields, some may be named which stand out conspicuously.

1. The character and equipment of the personnel.

Many, among whom the writer may be counted, believe the appraisal—it might better be termed the dispraisal,—of the missionaries in personality and equipment to be unjust because untrue.

This may be explained partly by the limitation of opportunity for observation where ten thousand persons and nearly illimitable distances are involved. In part, it may be due to standards of service and typical equipment which do not take into account the wide and varied spread of missionary occupations. It may have been the result of inaccurate generalization where entire sections of territory and many groups of missionaries were not within range of inspection. The close observation of missionary personnel, reckoned not by scores but by hundreds, related not to one or two fields but to all the fields, at the beginning, at the end, and during the active period of their service, leaves the conclusion which I gladly take this opportunity of sharing with those whose interest is as great, but who may have had less contact with the fields,—the judgment that THE MISSIONARIES OF OUR CHURCHES RANK NOT ONLY IN SACRIFICIAL DEVOTION BUT IN PERSONALITY, CHARACTER AND EQUIPMENT WITH ANY GROUP WITH WHOM THEY MAY REASONABLY BE COMPARED, EITHER AT HOME OR ABROAD.

Yet changes have come. There may be larger tasks, certainly new opportunities and service more highly specialized. The unceasing effort of the years to secure men and women of the best type and training must continue.

2. The matter of subsidies.

In the Report this applies both to churches and to individuals. The principle involved extends much further than the mission fields. Its effects are seen there. They also concern profoundly the constituency at home. There is a principle of coöperation. There is a claim for concreteness in beneficence. Let it be studied with impartiality! Its implications are far reaching.

3. The standards of education in equipment, curriculum, and personnel.

There is adverse comment upon the rate of progress and upon the type of organization and work. We ask for an Oriental spirit and method, but judge by Western standards. The important colleges and universities average at present a life of 40 years, the more important theological schools, 45 years.

The study of the condition of the American institutions of similar type at those ages would be informing. Let the appraisal include what has been done as well as what has not been done! Let the contrast between the vast endowments of the leading American institutions and the meager support of the brave and effective young colleges of India and China be recognized! Let examination be made of the obligations of trusts for gifts to the field! Let credit be given to the extraordinary movements of the past 25 years toward coöperation and union in this phase of mission work!

4. The relation of evangelism to institutional service,—the medical, the educational, the industrial work.

Straightforward words from convinced minds are in the Report. The subject is too intricate to assume that the conclusions are final. But if not, what is the true method where the play of sympathy, of skill, of human service, of spiritual motive is so delicate and intricate? Shall we by silence withhold the greatest gift which we have come to bring from those in need of it,—the youth, the sufferer, the heavy-laden?

5. The relation of the gospel to non-Christian religions.

A dozen years ago a wise historian of missions wrote: "The task of the Christian missionary is not to sweep away or to undermine the teachings of non-Christian religions, but to reveal the source of the power which can enable men to fulfil the best teaching which these religions inculcate and to rise to higher ideals than any to which they point."

Many, probably most missionaries act on this principle. The Report more than suggests, it urges a relation with such religions which means a sort of syncretism. Is this the mind of the church? The implications are far-reaching and should be most carefully examined.

6. The principle and process of devolution.

When does the responsibility of the churches here cease and that of India and China begin,—India with her population of three hundred and fifty millions, China swarming with over four hundred millions?

Two problems are here, the establishment of the national churches, "self-propagating, self-supporting, self-governing," and the evangelization of millions of people in these lands who never yet have heard of Christ. Here is a whole-circle question. Consideration of a segment will not suffice.

There is still the problem of the unoccupied fields.

7. The movements toward coöperation and union in activities, in literature, in medicine, in education, in church life.

A generous treatment of the facts here in which, as in social service, the mission fields have outstripped the church at home and have set goals at which in this land we have never yet arrived, would have given a factual basis for the evident desire of the commission to promote coöperation both at the home base and in the foreign field. A striking and exhaustive description of these movements was given as long ago as 1908 by Dr. James L. Barton at the first meeting of the Federal Council of the Churches of Christ in America.

* * *

The final and in a real sense the culminating subject of this challenging Report is the plea and the plan for a unified administration of foreign missions.

In studying it the coöperating movements on the field will afford valuable material, and the coördinating agencies long operating at home, the union boards of institutions overseas, the Foreign Missions Conference of North America, the International Missionary Council, will suggest procedure, and it might be provide the agencies for the realization of the more ambitious and comprehensive scheme. The discussion of these proposals belongs to the future.

The Report is a challenge, not chiefly to the mission boards, but to the churches of America. May they find, as they are re-thinking missions, a new appraisal of themselves and an inspiration to that higher life and larger service to which the Lord Christ is ever calling them!

"WHAT IS THE FINAL ENDING?
THE ISSUE CAN WE KNOW?
WILL CHRIST OUTLIVE MOHAMMED?
WILL KALI'S ALTARS GO?
THIS IS OUR FAITH TREMENDOUS,—
OUR WILD HOPE WHO SHALL SCORN?—
THAT IN THE NAME OF JESUS
THE WORLD SHALL BE REBORN!"

Mr. Butzer thinks many Christians are missing fire in their prayer life. In our January issue he discussed practical values in prayer, and concludes his address here.

Is There Anything in Prayer?

Rev. Albert G. Butzer, Buffalo, New York

YOU AND I, if we could only learn to pray and come in contact with this great source of healing, would greatly stimulate our physical and mental well-being, and we would spare ourselves many of the diseases which come through nervous and mental difficulties.

Dean Brown wrote a book on faith and health, and in it he makes a statement something like this:

"I should hesitate to put in print the extent to which I believe my religious faith has kept me in good health over a period of 40 years, so that I have never missed a single engagement because of illness."

Prayer is a great source of mental and physical healing, and you and I may be missing a great deal by not availing ourselves of that great value of prayer.

Again, many have found in prayer a great integrating force in their lives.

Haven't you had the experience of being altogether at sixes and sevens, all out of sorts with yourself, full of conflicts within, part of yourself going this way, part going that? And haven't you fallen on your knees and become quiet in the presence of God? Haven't you felt prayer doing this to you, bringing your distorted life to a focus, integrating it, bringing harmony out of chaos, and peace and poise? You girls want poise, we all want poise of personality, so that we can walk about with a regal or a queenly air. The best place in all the world to get poise, to get harmony, to get an integrated personality is the place of prayer. How beautifully Whittier expressed this!

> Drop thy still dews of quietness
> Till all our strivings cease!
> Take from our souls the strain and stress,
> And let our ordered lives confess
> The beauty of thy peace!

There you have it!

Finding God

To me the greatest value of all to be found in prayer is not power, energy, guidance, healing, integration, poise, and a score of other priceless values,—it is just God himself! While we do need all these other things I have enumerated, while we ought to use prayer and lay hold of things by which men live richly and well, above all else we need to remember that the chief purpose of prayer is not to get something from God, but to get God.

Every prayer is answered in which you get God. Prayer is essentially coming into union with God, and when you feel yourself in union with God your prayer is answered, no matter what else happens.

Here is this great field of prayer with all these priceless values, and here we are limping along only a small fraction of the persons we might be, having only a small portion of physical health and vigor, a small portion of the vitality which might be ours, only a small portion of the guidance and wisdom which might be ours, only a small part of the integration, poise and peace which might be ours! Here we are with our puny little fractional selves, and over here is this great field of prayer with all these priceless values calling to us to come and explore it and to lay hold of these values which may be ours if we will only put forth the effort!

Roger Babson tells us that two or three years before the death of the electrical wizard Steinmetz he was talking to him about some of his discoveries and inventions, and he asked him this question:

"Steinmetz, in your opinion in which line will we make the greatest discoveries in the next 50 years?"

Mr. Babson of course expected him to give an answer along scientific lines. "He amazed me by saying we will make the greatest discoveries in the next 50 years along spiritual lines."

On another occasion Mr. Steinmetz said:

"Some day people will learn that things do not make them creative, and when that day comes the scientists of the world will give their laboratories over to the study of God, and prayer, and we will make more progress in one generation than we have in the last three or four."

Man has been delving into the physical universe and has been bringing forth most astounding discoveries, and here is the spiritual universe and man has hardly plunged into it at all to learn its secrets and to tap its tremendous resources.

Some Homely Suggestions

If there are these great values in prayer, how can you and I lay hold of some of them? How can we make prayer more of a real factor in our lives? These are questions we would all like to face. Let me give you some homely suggestions as to how to make these values of prayer your own!

My first suggestion is, you must pray!

You will never in all the world learn much about prayer by trying to argue, rationalize, theorize about it. You simply have to lunge in and pray.

That of course means time. You must take time to pray.

If Bobby Jones did not take time to practise his golf strokes, driving, putting, getting out of bunkers, etc., he could never play golf as he does, could he?

If Fritz Kreisler did not take time to practise on his violin, and had not done so all these years, he would never be able to play the violin today.

And yet you and I are so foolish as to think we can get somewhere in prayer by spending just two or three minutes a day upon it! You have to take time if you are ever going to get anywhere with prayer.

A few years ago I called at a home on a lady who was not a member of our church. We got talking about religion, and she told me her daughter was taking up with Christian Science in order to help her brother who had gone to a sanitarium because of tuberculosis. She said:

"Do you know, that girl gets up every morning at 5 o'clock to read 'Science and Health,' and she reads it religiously from 5 to 7 o'clock, and then she gets ready to take

the 7.52 train to New York, where she works all day as a stenographer."

The mother looked at me and said: "You do not look as though you believe me." She went into the girl's bedroom and brought out the alarm clock set for 5 o'clock. That is why she is getting something out of Christian Science! That is why they put us ordinary Christians to shame! They get something out of their religion because they work at it, and we expect to get something out of it by spending two or three minutes a day at it. If you are not willing to spend more than that on prayer you will not get anywhere with it.

Sherwood Eddy says that when he was a senior in college he and his roommate realized how barren their religious lives were, and yet they were going to India to be Christian missionaries; and they realized how little they had to give. The two vowed to get up at 5 o'clock, and from 5 to 6 they would study the Bible, and from 6 to 7 would be spent in prayer. "We did that every morning of our senior year, and when we went away we felt we were different men, felt we had something to give."

Sherwood Eddy also tells that on his last trip to India he was sitting with Gandhi one morning at a great mass meeting. There were several speakers, and Gandhi was waiting for his turn. The speaker who had preceded him went over his time, with the result that Gandhi was to appear on the program much later than anticipated. He noticed Gandhi fingering his watch, and then just as the speaker before Mr. Gandhi was concluding his address Gandhi got up and walked out. The hour had come for Gandhi's prayer time, and he will allow nothing to interfere with that prayer time. Here was a great crowd of people waiting to hear him, but what did that mean to Gandhi? Nothing. Let them wait! "Prayer is the first claim upon my life," said he. Do you wonder that prayer is such a tremendous power in the life of Gandhi? Do you wonder he says, "Without prayer I could not do anything"?

My young friends, when you and I take prayer as seriously as that, when we spend real time upon it, believe me we will get somewhere with it!

LISTEN TO GOD!

My next suggestion is that I think most of us spend too much time talking to God when we pray, and not nearly enough time listening to God.

We make of prayer a telephone that just has a mouthpiece, and we are always sputtering into the mouthpiece, always telling God about ourselves and what we want; engaging in long selfish lingo, and that concern about ourselves makes us so self-conscious that we become all wrapped up in ourselves and really forget about God. So prayer to me is becoming more and more a period when I simply relax and become quiet in the presence of God, reminding myself of his nearness and trying to bring my soul into communion, union, oneness, with that great soul of the universe; for after all it is just that we need, young people!

We do not enumerate all our needs before God. There is a place for that, but essentially what you and I need is prayer which, as William James said, will "give these puny, convulsive selves of ours a rest and to lose ourselves in that larger self of God."

Someone tells of an experience he had with a young relation of his in Ireland. They went down to the station to meet a train which was a bit late. The little fellow noticed a machine into which you put a penny and then stamp out your name on a strip of aluminum. Dean Sperry said he had to shell out all his pennies as the lad made plates for all his friends, but the experience was worth all he gave the little fellow. There the little chap was in a busy station, with trains coming and going, baggage-trucks whirling and smashing around, people going back and forth, noise and confusion everywhere, and yet the little chap was not at all distracted, but was going right on punching out names for his friends, absolutely unselfconscious.

That is the thing you and I must strive for in our prayer life,—to be unselfconscious before God! You can achieve that best by forgetting about yourself and your needs when you come into the presence of God, and give God a chance to speak to you.

Most of us have turned those words of Samuel around; "Speak, Lord, for thy servant heareth!" We say, "Listen, Lord, for thy servant speaketh!" Right there you have one of the sources of difficulty in our prayer life today.

The third suggestion I should like to give for improving your prayer life is to cultivate a habit of reading prayers.

That will come easy to those who have been brought up in liturgical communions, where they have prayer books, but I think those brought up in non-liturgical communions are missing a great deal by not having prayer books, by not using them. We could bring about a great deal of definiteness in our prayer life if we would learn to use prayer books.

Dr. Orchard's "The Temple" has some of the most beautiful prayers written. Last winter, every night before going to bed I got on my knees, opened the book by Dr. Orchard, and read out loud three or four prayers. I found them so beautiful and helpful I went on, and on, and on. I would kneel with the intention of reading two or three, and I just could not stop. It meant a great deal by way of enriching my prayer life.

The suggestion of writing out your own prayers is an excellent one. Sit down and write prayers of your own, or organize your prayers! Dr. Coffin of Union Theological Seminary did a great deal for some of us. The long prayer of the preacher in some churches is just a long prayer. He keeps on going around the mulberry bush, and he gets nowhere. By the time he has got around once or twice most people are sitting up and yawning, and still he goes on and on.

Have a prayer of confession! Be definite! As you write out your prayer of confession put down in black and white the things you know are wrong, and ask God's pardon!

The same thing holds true with a prayer of thanksgiving. Be definite and enumerate things for which you should be grateful!

The same holds true with prayer of intercession, prayer for others. Pray for people by name, mention their specific needs!

To write out your prayers will make a wonderful record of your own spiritual development. It will be a great stimulus to you.

If you want to make prayer effective in your life and help solve some problems, get into a place where you can be sure you are alone, where you can talk out loud without fear of anybody hearing you, bring yourself in a relaxed position where you are absolutely unconscious of any physical strain. Then closing your eyes, first of all bring yourself into an awareness of God! You can do that by repeating some passages from the Bible such as "The Lord is at my right hand," "In him we live and move and have our being."

The second step is: after you have brought yourself into an awareness of God, remind yourself that with God is to

be found the thing you need at that moment, that God is a great source for the satisfaction of the deepest needs of your soul!

Thirdly, bring out that problem of yours! Bring it out into the open before God and yourself, and picture it as vividly as you can, fill in all the details!

Here you are with the problem of jealousy toward Mary Jones, and you say in the presence of God:

"I am jealous of Mary Jones! This is the way I felt toward her today. These things I have done against her because I have been inspired by jealousy."

You cannot be too definite, too realistic, too specific, when wrestling with a problem like that in prayer.

The fourth step, with equal definiteness bring before yourself what you know in your heart is the right solution to that problem! "There is Mary Jones! I know I ought to act this way or that way toward Mary Jones." As the final step, in the presence of God you commit yourself audibly to that solution, seeking his strength to carry it out.

Another suggestion by way of helping us in our prayer life is to be in places of beauty where we feel it easy and natural to pray, as in a beautiful church. If you live in a great city, run into some of the beautiful churches and learn to pray amid surroundings that are beautiful!

Ernest Tittle tells of a group of young ladies who were starting out for just a lark, and they were in a happy-go-lucky frame of mind. They went past the new University Chapel, a beautiful building. One of them flippantly said:

"Let us go in and see what it's all about!"

So they ambled into the new chapel, and first of all they looked around rather curiously, critically. Then they sat down, and the attitude changed, and something happened to them. Before they knew it they were praying.

As they went out the ring-leader of the group who had come in so flippantly said:

"It is strange, isn't it, what a place like that does to you?"

Put yourself in places of beauty!

These Northfield hilltops are just the greatest places to pray. Go out alone at night under the stars, stand alone and watch a sunset, put yourself in surroundings of beauty, and you will help yourself to pray in a real way!

I heard Dr. George A. Buttrick of New York talk on prayer, and he brought that sermon to a close in this effective way. He said that as the disciples came in contact with Jesus their master they marveled at his great spiritual resources, and they tracked those resources down to the quiet place, and they came to Jesus and said:

"Lord, teach us to pray!"

By argument and illustration Dr. Mackenzie shows that man's dignity and glory have been disturbed by sin, and need to be restored. But how?

Distinctive Elements in Our Christian Faith

3. Jesus Christ as Redeemer

REV. DONALD MACKENZIE, D.D., PITTSBURGH, PA.

WHEN we Christians declare that we know God, that is not to be taken as meaning that we have omniscience. The church often erred in that respect, and particularly in those parts of revelation that are mysterious. For instance, how many a good minister has ruined his reputation by writing on the book of Revelation! Someone said that Calvin showed his supreme wisdom by never writing a commentary upon it. There is something in the statement.

We do not claim omniscience, and therefore we who speak of God and of our knowledge of God bow in reverence, fear and trembling before the mysteries of the uncreated nature of the Eternal. That is the first element of religion.

Rudolf Otto in Germany, one of the greatest thinkers living at the present time, has brought this clearly into the forefront that religion is not morality heightened with emotion or intellectual speculation as to the nature of the universe. Religion is something distinct. And one element in it is that the creature is ever in reverent awe before God. To God be glory, dominion, majesty, might, and we bow before him, we do not claim to be omniscient.

I myself, in the inexplicable mystery of God's providence, am here and now speaking about God, and I know that it is absurd to make a pretence of knowledge of God where we have no knowledge. That is not religion, but something different. But we do claim that God has spoken, and speaks; that he is a communicating God.

EXPECTANCY IN CHRISTIANITY

Dr. T. R. Glover of Cambridge (England), one of the greatest classical scholars of our time, has a little essay where he refers to the chapter in Deuteronomy where Moses just before he went to heaven says to God, "Thou hast begun to show me." Only started! You will find in Holy Scripture that attitude of wonder and expectancy running through it. It is a terrible thing if you think you have exhausted the universe. You will feel exhausted yourself. But in our Christian faith we are marching forward in the wonderful words of Paul when he speaks of the "unsearchable riches" of Christ.

Those who know Greek—and it is a great qualification to know a little Greek,—will remember that the word unsearchable is taken from marching into a new country, pioneering in virgin territory, going into a territory full of worth no foot has ever trod. We Christians are marching to a golden land where God's throne and goodness are to be revealed in surprising and overwhelming majesty and grace. You can never exhaust it. Do not be afraid you will exhaust the truth! To exhaust means to drink it out. It can't be done. But you will get enough till you say:

"Lord, my cup is running over!"

That is one of the things we should teach young people of the present day. They think that all has been explored in theology, and that there are no new fields of exploration, nothing more to be discovered. That is not the attitude of the New Testament: it is one of expectancy. You never know what is going to happen, except that what is going to happen is to be better than anything that has happened before.

That is why, when a Christian comes to die, in spite of the mortal fear and terror of death there is the expectancy that something great is on the other side.

We have queer ideas of heaven. We think it will be an earthly place. Now it won't.

When Martin Luther was a young student working hard at his books he was afraid he was going to die, and he said to Staupitz:

"What is the use of going on with my studies? I am going to die."

Staupitz replied: "Martin, Martin, they have great need of learned men up there!"

So they have, and they are just waiting for you. This expectancy, this wonder, is a characteristic attitude of the Christian spirit. We have not come to the end of our resources. Christianity is still young.

Someone said when William the Conqueror was a little baby:

"What a little thing!"

The nurse said: "Yes, sir, but he will grow!"

That is true of Christianity. Remember, one day is with the Lord as a thousand years, and a thousand years as one day, and we are in the process now.

A young lady in church said to her aunt: "I can't understand why God ever made me."

The aunt said: "My dear, he has not made you! He is only making you."

You are in the process. Wait until you see something of the end! If we lose that expectancy we are dead. Life means something that stretches a hand through time to grasp the far-off interest of tears. So this expectancy is at the root of Christianity.

I like that man Matthias who got into the place of Judas Iscariot. It was an awful thing to fill the chair of Judas. When he was appointed there were two candidates. They were not put up, they were compulsory candidates. It was Matthias who was elected by the lot. There is only one thing spoken of Matthias outside of Holy Scripture that I can discover. He said:

"Christianity consists in wonder."

It must have been the surprise of his life that he was made an apostle out of due season. I think he must have been one of the Seventy, and that he expected when a young fellow to be one of the Twelve, and he got a mighty surprise in his appointment. At one time he thought it was hopeless for him to be an apostle, and now he got to wondering at the God who gave him a place among the Twelve.

That is speculation, but I want this morning to impress upon you that you need not be afraid of exhausting God. You need not be afraid of exhausting goodness, things dealing with the infinite. That is my first point.

There are two Latin phrases that have come into prominence and are put to good use by the theology which at present seems predominant on the continent of Europe. Instead of academic discussions that lead nowhere, the world at present is in such a drastic condition that it wants a theology to meet life. And if you cannot preach your theology it is not worth having.

"Deus absconditus." It means "the hidden God." Now the Lord our God in Christianity has not made himself as plain as the multiplication table. In the infinite and unfathomable depths of his being, how could he? How could your little brain take in God? We must keep reverent. There is a kind of flippant familiarity with the Eternal which grates upon reverent minds. Evangelical religion especially is in great danger of falling into that, and we must not.

The other Latin phrase is, "Deus revelatus," "the revealed God." Although I say God is mysterious, nevertheless that same God, not a different God but that same God is revealed in such a way that we can stand upon this revelation as on a shaft of light and proclaim to all the world truths about God. So you have the paradox of Christianity.

Christianity is full of paradoxical truths, and the only way in which to be right is to use both legs God gave you. To take a notorious example, assert predestination on one side and free will on the other, and assert them as much as you can, provided you do not execute one in the interests of the other!

We speak first of the revealed God as God the Father almighty, maker of heaven and earth, then we add, in Jesus Christ. We call him Lord, and Paul says we can do that only by the Spirit.

JESUS THE REDEEMER

The second thing Harnack says that shows the characteristic of the Christian message in the first three centuries which gave it its conquering power is this: Jesus the redeemer. That indicates a new, or at any rate a distinct advance. In other words, Christianity deals with man redemptively. Specifically it is a redemptive religion.

If you say your idea is that man does not need redemption, Christianity does not have anything to say to you. As Christ was silent before Herod, and almost silent before Pilate, so Christ has nothing to say to a man who does not recognize his need of redemption.

Man is an interesting being. It is the poet Sophocles who says:

"There are many queer things in the world, but the queerest thing is the soul of man."

Inexplicably mysterious! That is true.

I get a kind of shock in reading certain books on psychology. They seem to think it is as easy to describe the soul of man as to describe the making of an apple dumpling. And yet next to the mystery of God there is nothing so mysterious as the human soul. They say it started from the unconscious, from the material, started low down, growing up until it is said it is made in the image of God.

If you asked our fathers what they meant by the image of God, with their knowledge of Holy Scripture they would tell you it had four things:

First, knowledge. They put that first. A great many psychologists put feeling or instinct first. I am inclined to believe they are wrong. Knowledge is first. And that has always been the position of the church of Christ, except in certain quarters which perhaps are on the sidetracks rather than in the main stream. Knowledge of God;

Second, righteousness. Knowledge to the mind, righteousness to the conscience;

Then holiness in heart and affection;

And then superiority of dominion, man's place in nature, man's place in the cosmos. Man is a wonderful being, and therefore, brethren in the ministry, I beseech you, as I would beseech myself, to treat every human being with infinite respect! You are dealing with the image of God, and I think there is hardly any sin more terrible than the sin of treating our fellows with scorn.

Therefore when you come to the doctrine of man in Christianity you have a wonderful paradox. There is no system in the world in which man is raised to such a high pedestal. There is no system in the world where the actual condition of man is described in such awful language of reproof. He is a being made in the image of God. He is at the head of created things. I am not talking about angels. I do not know where they come in. Leave them out of account! I am talking of terrestrial things. Man the head and crown of creation, and therefore in the creation record in Genesis you find it culminates in a being capable of worship. That is the important thing about man, his relation to God.

We sometimes think the important thing about a man is who his father or his mother is. That is an important thing, and some people are quite conscious of its importance. There are a great many other important things. I do not undervalue the power and influential potency of a great past, not at all. But the important thing in the Christian system concerning any man is not his origin, but his relation to God. And Christianity in its second great truth, as Harnack puts it, is that Jesus Christ is the redeemer of men. That is to say, this supreme relation which constitutes the dignity and glory of men has been disturbed, and it needs to be restored. And it is restored by a redeemer. It is not restored by man himself.

MAN'S NEED OF REDEMPTION

I am of the opinion that the greatest enemy to Christianity is not outward sins of the flesh at all. The greatest enemy to Christianity is what I would call self-righteousness. We are too good, and a fellow who is too good will never go to the hospital. It is the last thing he will do to put himself under the surgeon for operation. We do not do that for fun. And when you go there you are as helpless as the day you were born.

Rudolph Otto wrote a book on mysticism, and I was interested in certain things he said. One of the things he said was that one of the supreme differences between Christianity and Hinduism is that the Hindu thought that all that was wrong with man was superficial, which a little meditation could put right. A kind of little eruption on the skin of the soul, if the soul has a skin, and a little meditation or a little asceticism or a little good works would put the matter right.

Therefore there is no mediator in Hinduism. There is no need of a mediator. Man is his own mediator, his own healer, his own physician. But the characteristic of Christianity is this, that it is a mediatorial religion; that standing between God and man is the man Christ Jesus, the redeemer and physician, the restorer of the disturbed dignity and glory of man, the mediator.

I once had a man sing in my church, "I am the captain of my soul," and all that kind of thing. It is not true, and we know it isn't true! Christianity proclaims in a wonderful way, not only proclaims but intensifies the dignity and glory of man. It was not simply the words of Jesus Christ that gave us our Christian sense of man's value, but what Christ did for men. You do not die for a worthless thing, do you? But for a good man some would even dare to die, and God commended his love to us in that while we were yet sinners Christ died for us.

There is a story told of a traveling scholar in the Middle Ages who was so poor one did not know he was a scholar. He got ill at an inn somewhere in the north of Italy. Two physicians were called in to look at him. They did not know who he was, and they spoke over him and thought this was a fine case for making an experiment on.

One of the doctors turning to the other said in Latin:

"Let us make an experiment on this vile (cheap) body!"

They thought he would not understand that. But there is an advantage in understanding a foreign language sometimes. He opened his half-dead eyes and said:

"Call no man vile for whom Christ died!"

"Vile" in Latin means cheap, as in Philippians. It does not mean dirty. "You shall call no man cheap for whom Christ was not ashamed to die!" And therefore Christianity has proclaimed the dignity of man in such immeasurable terms. Christ as redeemer did it by his word, and even more by his death.

Just think how Paul wrote to the Romans and called them saints! We today think it is extravagant to call Christians saints, and yet I think there is a danger of idealizing the early church and its spirituality. I think the church of Corinth was worse than any church in America, and that when Paul wrote about the saints it was not so much what they actually were as what he saw they would be through the grace of Christ.

Martin Luther tells the story of his old schoolmaster, who used to come in every morning while they were little boys, take off his cap, and bow to them. When some one asked why he did that he said:

"I do it not for what they are, but for what they are capable of becoming."

There is a teleological implication in every word of the New Testament concerning the church. If you look at it as it is it may be disheartening and dull, but if you look at the church in its implications and potentialities it is moving on and out until heaven alone can fit it, and God alone can explain it, and the Holy Ghost alone is at the back of it! So we call believers saints. And they call themselves each one the chief of sinners. Curious, but true!

The problem is this: What is wrong with man, and how can this be cured? Christianity is a mediatorial, redemptive religion, and comes with a message and an offer that it can deal with man in the supreme hour of his need, and put him right. And how? Not by saying to him, "Now you call upon your resources and be a man! Stand up on your hind feet and walk!" Not by saying that only, nor by saying, "You are a descendant of an ape, and go farther back than you know yourself." There is no patting on the back, but a serious consideration of the actual situation. Christianity deals foremost with a man as a sinner: and if you are not willing to take that position Christ has nothing to say to you of an evangelical kind. He has something else to say to you, but not of an evangelical kind.

Christ Jesus as redeemer. That is Harnack's second point.

Now notice! When God acts he never acts to satisfy man's speculations, he acts in his own way. That is the difference between God and the conceptions of the deity that are current in the world. Whenever God redeems he must enter the operating room. He must come in with the patient. I do not think it would be possible,—although there is no

saying today what is or is not possible,—for a surgeon to operate on a patient at a distance. Jesus Christ is the divine surgeon, redemptively dealing with mankind; and that is why Christianity is a historical religion.

How often do we hear it said that the cross of Calvary, the actual cross, represented an eternal cross in the heart of God. That great writer Horace Bushnell reiterated it often. There is a truth in it, I do not deny it, but if it means that Christ's death on Calvary had no significance it is false. A cross in heaven would never have saved us on earth. We are in history, and our redemption must be in history.

If God is going to redeem men he must enter right into the crowd. Jesus Christ is the redeemer. If you ever do approach the Lord Jesus Christ in an intelligent way, the avenue and the door through which you may enter must be that of a patient going to the Great Physician. That is not the end, but it is a good thing to get a right beginning. I venture to think in the confused currents of our own time, which is not worse than some past times have been, and far better than others have been as far as outward things are concerned, I do think in the cross currents of our own time it is extremely important that we should tell men that if they want to approach Jesus Christ this is the way.

Jesus Christ did not come to teach men art, agriculture, politics, statesmanship. God has made provision for these things amply in the resources with which he has endowed men, so there will never be any lack of politicians of a kind, or artists. But Christ came to do something which no one else could have done or dared to do, and he was appointed by God for a unique purpose, and that purpose can be summed up in the one word—redemption.

(Series to be continued.)

Dr. Mackenzie was led many years ago to think through the question of gambling. A book of his on "The Ethics of Gambling" is published by Long and Smith, New York. The tragic prevalence of the mania for gambling and betting of late years induced us to ask Dr. Mackenzie for this timely article.

Is Gambling A Legitimate Adventure?

REV. W. DOUGLAS MACKENZIE, D.D., EX-PRESIDENT HARTFORD THEOLOGICAL SEMINARY

THE appetite for gambling is well nigh universal, and appears early in the history of man. Like alcohol, it has always given trouble to any civilized governments, both ancient and modern, which have tried to restrain its practice. But as a matter with which the law attempts to deal, gambling is even more elusive than alcohol. The latter is a substance which has to be manufactured, transported, dealt with as an article of commerce, while gambling can be carried on anywhere without any visible material to be handled. A mere promise to pay is good enough substance on which to base the transaction.

Each of these practices produces disastrous effects upon the personality of those who surrender to the passionate craving which each of them tends to create. But the effects work in opposite directions.

Alcohol begins by poisoning the body. The alcoholic victim finds, if he pays any attention to such things, that the creation of a physical disorder acts, sooner or later, upon his moral and spiritual nature. It may destroy his sense of responsibility, his affections for and loyalty to even his closest relatives. It may later on invade the seat of reason and make him mad.

The gambling passion begins by poisoning the soul. It can become a moral disease and a mental obsession which, through the intense, unhealthy emotions which it evokes, may create a physical neurosis and from that work out into other bodily diseases.

* * *

I have heard it said that we need not be anxious about gambling and betting in America, that they are not so popular here as in other countries. It is true that there is not the same widespread absorption in them such as exists in England and some parts of Latin America. Nor are centers of "gaming," as it used to be called, such as Monte Carlo, to be found on this continent. These statements are true, and yet we must face the fact that the craze for betting has been spreading in the United States. Happily, while there is much betting at the great centers of horse-racing in this country, the vast public are not fed with daily and even hourly excitement, as is the case in some other lands, by newspapers which specialize on racing news.

It is a dark outlook for any country where public lotteries are encouraged by the government. I remember a time when it was said that a large part of the cost of the Italian navy was met by government lotteries. It is a dark outlook also when, as alas! is the case in England, the business of bookmaking has been practically legalized by being made subject to taxation. It is a dark outlook when the craze is so popular and the business so well organized that men and women in factories are recognized agents of bookmaking firms and ply their business at every opportunity, in and out of work hours, among their fellow operatives.

In such conditions it is not surprising to find that there are tens of thousands of men and women who read the papers several times daily for nothing but the racing tips, and whose sole or main subject of conversation is based upon gossip regarding horses and sweepstakes. All interest in the great problems of life is being stifled by such a daily sandstorm of lies and risks. The serenity of religion, the dignity of national problems, the refinements of literature, make no appeal to the soul that is being swept continuously by this thrilling experience of having money staked on an incalculable event.

Both church and state suffer grievously from the loss of

intelligent men and women who would be supporters of their aims and principles if they were not engrossed in a passion which destroys serenity and possesses no element of moral dignity or beauty. It is, therefore, the highest duty and interest of both church and state to examine deeply and thoroughly the menace which is contained in the gradual spread among us of this perverse appetite. We know that it has invaded the region of sport. Much money changes hands at the great baseball and football contests. It has spread its poison gas over the golf course. It has won over to its pursuit myriads of men and women, church people many of them, who cannot enjoy a game of bridge without staking money, even a small fraction, on the result.

Speaking of golf, I remember an incident which occurred when foursomes began to be popular and it was found that betting was more interesting then than in a twosome game.

There were four men who met on a certain golf course regularly and played their games with great zest and jollity. They were warm friends and enjoyed each other's company. Three of them began to bet on the game, while the fourth declined to do so. It was not long before it was found rather difficult to arrange the bets on that plan. What should they do? Give up the betting or drop their friend? They chose the latter course.

The same thing has often happened at bridge. Women do not care to play with those who enjoy the game for its own fascination and without a money goal.

It cannot therefore be said that betting and gambling are not a serious evil in America. On the contrary, American society is in these and other ways becoming more and more deeply penetrated by this habit. No one can doubt that those circles which are seriously infected in this way must have a certain tone, a type of moral quality, which is far from admirable. An immoral taint is given to a game which depends for its interest upon even a small stake in cash. But to this I shall return later.

* * *

There are two considerations which respectable people urge in support of the moderate practice of betting on games, and which we ought to reckon with quite honestly.

The first of these uses a word which at present has great vogue among speakers and writers who wish to catch the ear of the public. It is the word "adventure." A gambler, a man or woman who bets on a game is enjoying an adventure. The idea seems to sanctify the action which it describes, for adventure is a noble conception. Is it not the secret of all the achievements of man? Who else would have discovered America, or gone around the world in sailing vessel, steamer or airplane? Does it not explain the whole vast process by which man is step by step subduing nature to his own ends and uses? Every man who founds a business is an adventurer. Each new picture is for the artist a thrilling adventure, and for the speculative purchaser it has the same fascination.

Canon Streeter of Oxford sometime ago issued a volume of composite authorship and containing some valuable essays on some of the highest subjects open to the adventurous mind. He called the volume "Adventure," and defended his choice in his Introduction:

"The unifying idea which underlies all the essays is indicated in the title of the book, the idea of adventure. . . . In different ways the dynamic and adventurous quality in these (science, morals and religion) has become more evident than it was to earlier workers . . . . a period in which they will be regarded (that is, science and religion) as two diverse but intrinsically connected adventures of the spirit of man."

When we find science and religion apparently recommended to modern taste by being described as adventures we need not wonder if the same quality is attributed to betting and gambling, that they may be consecrated thereby. And of course there is adventure here as there is in absolutely all human actions which are intelligent and purposive. In a world whose outward events are only in a small measure subject to our control, no plan of ours is absolutely secure and therefore free from risk. "Peradventure" is the attitude in which every wise man makes arrangements for tomorrow or engages on an enterprise whose fruitage can only be gathered five years hence after encountering ten thousand chances of defeat.

But here is the difference between the wise man and the gambler: The former knows that he is facing a risk when he makes a journey or undertakes an expensive business contract, but he exerts all his wisdom to *eliminate the risk.* There is thrill and excitement in his work, but it is the thrill of using human powers for normal ends in his work. His calculations are as accurate as possible, his study of all the circumstances involved is as thorough as possible, for the purpose of getting as close to absolute security as may be possible for him in his world. But the attitude of the gambler is exactly the opposite. It is the risk as pure risk, the unknown as unknown, that is the food of his delight. Normally men strive for and enjoy security. *The gambler enjoys insecurity and pursues it.* There is undoubtedly a thrill in that adventure, but it is the opposite of the thrill of that kind of adventure by which man has conquered his world and created the vast wonders of civilization. The gambler's adventure is the mad thrill of living deliberately in a mad world.

The second argument which the great majority of those who gamble for small stakes would use is that they have a right to get some fun out of it just because the stakes are so small. Whether it is bridge or poker, a football game or a horse race, they will only bet what they can afford to lose. And if they win it makes no appreciable addition to their pocket money.

Manifestly this argument depends partly on the resources of the individual. I have known a wealthy college student who would not play at college because the stakes were so small that they gave him no pleasure. I have known a woman of comparatively small means drawn into a bridge party where small sums of money were played for, who found to her horror that she had lost more than she could pay without a sense of real loss. The head of a business firm who plays for money at golf or bridge will be indignant if he hears that an employee, head of a family or only son of his mother, is doing the same thing. He will watch that man's money transactions in the business with particular care. He feels safe himself, but he suspects that the practice may not be safe for that other man.

* * *

What is not seen either by the rich man or the poor man is that there is a moral taint in taking money as the result of a bet, and a moral taint in paying money on the same ground. It is a transaction in property which is in itself irrational whether the sum involved be small or large.

A personal reminiscence may be of use here. Two events led to my giving a great deal of thought many years ago to the nature of gambling.

(Please turn to page 92)

International Sunday School Lessons—February, 1933

February 5, 1933
Jesus Chooses the Twelve

Mark 7. 35. Lesson portion—7-19

Organized opposition (6) made it prudent for our Lord to withdraw after last week's lesson, but he was now at high-water mark of his brief popularity, and could not be hid.

Our Lord's Growing Fame, 7-12

First note Mark's vivid words, then ask why the people crowded so to our Lord! Do not lose sight of him as the central figure!

Great crowds.

Mark emphasizes two points: the vast number of people, mostly sick people, who crowded to him, and the different and distant places whence they came, North, South, East. Use a map! The people literally fell on him, crushed him.

Why such crowds?

They believed the reports about our Lord and his power to heal.

We imagine the same thing would happen today if we heard Lord Jesus was in the neighborhood. Almost anyone who poses as a healer can get a following nowadays. The Roman Catholic church has always played this string at shrines like Lourdes.

In 3. 10 the people tried to touch our Lord or the fringe of his cloak. It may have been the same superstitious, magic notion as seeks contact with alleged relics today. But here the people besought our Lord himself for healing.

Note the witness of the powers of evil in verse 11, and our Lord's injunction to them!

Is our Lord popular in your town today? Do the people flock to hear about him? Is his cause winning throughout the world?

The Twelve Chosen, 13-19

Luke says our Lord prefaced this choice by spending all the previous night in prayer to God, 6. 12, 13.

We in America who are so given to organization could easily guess reasons why our Lord should reach a point where he would think it wise or desirable to organize his movement. There were possibilities of expansion. There was increasing opposition to be faced. There was the future to be provided for. Mark saves us the trouble by giving the immediate reasons.

He first records that Jesus deliberately calls "whom he would," twelve out of the larger body of followers, whom he names apostles.

Our Lord's reasons for calling the XII were:

That they might be with him (intimacy);

That he might commission them to preach, to have authority to cure diseases and to cast out demons (service).

The teacher should take time to work over the names of the XII in verses 16-19! Make the scholars memorize them! Tell briefly what is known of each: their occupations, temperaments, capacities, subsequent usefulness, etc! It has been said that this is "probably the most important list of names in the world."

May believers today enjoy the same intimacy with our Lord and the same power in service as these first disciples?

Golden Memory Text—It is I who have chosen you, appointing you to go and bear fruit. John 15. 16.

February 12, 1933
Jesus Teaching by Parables—Four Kinds of Hearers

Mark 4. 1-20.

What becomes of all the sermons preached and Bible lessons taught? Why are there relatively so few results? Is it the fault of the truth? Is it the fault of the preacher or teacher? Is it the fault of the hearer or scholar?

An answer to these questions is suggested by this parable. Remember, however, we are studying the life of Christ. The clue to this section in our Lord's life is his teaching about the kingdom in its outward growth. It was not an unbroken success. Not everyone who heard him accepted his teaching and became his disciple. Hence the parable was both an explanation of limited success and a warning against hurtful conditions.

The point of the parable is crystallized in the exhortation: "Let him who has ears be sure to listen!" (Goodspeed.) Christ used this impressive exhortation no less than six times as recorded. The preacher's and teacher's success does depend on the hearer. And from this viewpoint a more apposite title for the parable would be "The Parable of the Soil," for it is a study in soil conditions, the same soil throughout but under different conditions.

The growing hostility our Lord now had to face seems to have led him at this point in his public work to change his method. As chapter 4 opens he is teaching on the shore of the Sea of Galilee. For the first time Mark records a parable, that of the Sower: after which our Lord explains why he has adopted the parabolic method, instead of direct speech.

The teacher should read the parallel stories in Matthew and Luke, and mark the different details in each.

The parable, 3-8. Soil conditions.

Picture the Palestine countryside! There are few hedges between fields and no roads,—only pathways trodden hard by traffic of man and beast. Quite possibly Lord Jesus looked up as he was teaching, and saw a sower scattering seed. He describes four happenings.

(1) Pathway soil. Hardened, impenetrable, seeds snatched up by birds.

(2) Rocky soil. Shallow, warmed but soon parched by the sun, so that though the seed makes quick growth it soon withers, its promises are blasted.

(3) Thorn-infested soil. Good, but full of thorn seeds and roots, which choke the growing seeds.

(4) Good soil. Soft, deep, clean. The seed secures proper reception, makes healthy growth, and yields abundant harvest.

In the parable, then, there is the same sower, the same good seed, the same good soil but under different conditions which affect its receptivity of the seed and so lead to different results.

Its interpretation, 14-20. Soul conditions.

In interpreting a parable not every detail is intended to convey spiritual teaching. Our Lord himself tells what points in this story are parabolic,—an unusual thing for him to do.

(1) Hardened hearers. Non-receptive, not believing and not saved. Hearts hardened by sins, habits, pleasures, etc.

(2) Superficial hearers. Receiving the word with joy, making quick response, but they believe only a while, and fall away before testing as they have no deep-rooted convictions.

(3) Pre-occupied hearers. They hear, believe, grow, but worldly cares, riches, pleasures choke the word, so that the good is smothered, they bring no fruit to perfection.

(4) Ideal hearers, whose honest and good hearts hold fast the word and bring forth abundant fruit with patience.

The four conditions of soil may not only represent soul conditions of four different hearers, but also conditions of the same soul at different times.

Further lessons.

The essence of the parable is—the individual reception of the word of God. The good sower and the good seed need good soil. Good preachers and teachers

need good hearers and scholars. If seed-sowing in church or Sunday school is not a success, examine the soil! How can we improve soul-conditions?

The objects in view—fruit (7, 8, 19, 20), salvation (Luke 8. 12).

Modern pedagogy and psychology have given classy names to the processes indicated by our Lord. The entrance of truth into the mind is perception. Truth may be crushed or crowded out by life's contacts with evil influences without. And so on.

Good listening, such as will improve the soul, ought to be the aim of every Christian, and implies a receptive mind, earnest attention, guarding against hurtful influences, purpose to obey the light. How can we improve in these matters? On such hearing depends eternity!

Never suffer yourself to have an emotion without expressing it afterward in some active way!—William James.

Golden Memory Text—As you bear rich fruit and prove yourselves my disciples my Father is glorified! John 15. 8.

February 19, 1933

Jesus Teaching by Parables—The Growth of the Kingdom

Mark 4. 21-34

The lesson portion contains three parables, the second of which is told only by Mark. They all concern the kingdom of God.

What is the kingdom of God?

A short time ago a will came before the Court of Appeals in New York state, in which a lady had left a sum of money to be used "in the advancement of Christ's kingdom on earth." The court held that in the ordinary speech of evangelical Christians "Christ's kingdom on earth is the community or whole body of Christ's faithful people collectively: all those who are spiritually united to Christ as the head of the church, without regard to differences of creed and doctrine."

The court took a view which most people take. But it will not bear examination from the standpoint of Bible study. For the Bible speaks not only of Christ's kingdom, but also of the kingdom of God as here, the kingdom of the heavens, and other kingdoms, as also of the church. Now hopeless confusion will result unless it is agreed that the Bible means different ideas by different words: and the Bible student must find out the exact meaning and bearing of each word. Suffice it to say that the kingdom or realm of God is the total sphere over which God is king, where his will is law. The language must necessarily be figurative, and the teacher must decide how he will present the point to his class.

The shining lamp, 21-25.

These verses seem to continue our Lord's thought in the Parable of the Sower in further parabolic language; short sayings whose connection with each other it is difficult to understand; proverbial sayings perhaps, with special meanings and applications as our Lord used them to press home responsibilities of disciples.

A lamp should be placed where it can shine. The truths of the gospel should not be hid by suppression, perversion, or in any other way, but should be given straightforward right of way.

The growing seed, 26-29.

A man—this sower is not Christ,—sows seed. The seed contains life, germinating qualities which draw sustenance from the unknown spontaneous (automatic) powers of nature in the soil, so that it grows and matures by slow, orderly stages surely and independently of the sower.

The kingdom of God, Christ means, is advanced by unseen forces. The gospel seed planted in human hearts is living, it grows and develops to maturity we know not how, but patience is rewarded with due results.

The parable, then, teaches the gradual growth of the kingdom, in spite of the lack of visible results and the slowness of advance. But the power to grow is inherent in spiritual things. We may not know how the truth spreads, but we can see its effects.

You can count the apples on a tree, but not the trees in an apple.—Dan Crawford.

The mustard seed, 30-32.

Here the point seems to be the outward growth of the kingdom. The mustard was the smallest seed known to farmers in Palestine, yet it had great potentialities, and grew fast and large for an herb or green plant. So the parable is complementary to the previous one.

The promise or prophecy of this parable has been and is being amply fulfilled in history. The kingdom begins wherever gospel seed is planted, and ever expands by its own inherent powers. It has become a world tree.

A small beginning is not inconsistent with large results.

All life and growth are mysterious, but spiritual life and growth are especially so, but are none the less real.

What is true of good seed is also true of bad seed.

Is Christianity making good at home and abroad? Evidently our Lord looked forward to the triumphant spread of the gospel throughout the world.

The parable may be applied to individual Christian life as well as to the history of the church. Are we growing in our own spiritual lives?

Golden Memory Text—For the land shall be as full of the knowledge of the Eternal as the ocean bed is full of water. Isaiah 11. 9.

February 26, 1933

Jesus Shows His Power

Mark 4. 35 to 5. 20

There is so much in these two incidents that we have room only to fix our thought upon our Lord. We shall see his authority and power first over the elements of nature and then over the underworld; over a nature-storm in air and sea and over a soul-storm in the demon-harried man; bringing quiet and stillness to the troubled sea and to the troubled soul.

STILLING OF THE STORM. 4. 35-41.

Two aspects of our Lord's person are obvious in this incident: his humanity in its needs and his deity in its poise and power. Two expressions in the text mark these aspects: "Even as he was" and "What manner of man is this?"

"Even as he was," 36. Our Lord's humanity.

The words suggest that our Lord was tuckered out with the labors of a full day (see 4. 1), so that the disciples "took him as he was" in the boat. The order to cross was his, the action was theirs.

Once they were under way he fell into a dead sleep, from which even the fury of the storm did not waken him. This is the only place in the Gospels where it is said Jesus slept.

"What manner of man is this?" 41. Our Lord's deity.

Even before the demonstration of his power over nature the disciples recognized that our Lord was superior to themselves. That is why they awakened him, tired as he was, calling him "Master, Teacher."

Notice our Lord's poise! He could have slept through the storm. Contrast the disciples, who, though they were most of them fishermen used to that Sea of Galilee, were panic-stricken, and showed a petulant, complaining, rather impertinent spirit in their question, "Are we to drown, for all you care?" (Moffatt.)

Notice, again, our Lord's power! This was apparently the first or the most striking display of his power over wind and wave they had seen. Observe, our Lord spoke separately to the wind, saying, "Peace! Hush!" and to the waves, "Be still! Be muzzled" (as if the sea was a raging monster). And instantaneously the wind "grew weary," the sea calm.

This is what makes these old fishermen afraid with a great fear: the sea does not continue its turbulence as usual

for hours after a storm, but falls into a dead calm.

Having thus rebuked nature in her physical stress, our Lord rebukes the disciples. So the cause of their remonstrance was unbelief! "Have you no faith yet?" (Moffatt.) "Have you still no faith?" (Goodspeed.) What a chance they had to show their faith and trust! That boat could not sink with Christ on board.

Fear of danger now changed to awe and increased fright as they observed the effect of their Master's words. For the man is greater than his work. "Whatever can he be?" (Moffatt), what unearthly personage is he?

It is a question which faces every one of us today who knows of the authority and power of Christ. True, we have not his personal presence and visible intervention, but all down the centuries evidence has abounded, often spectacular evidence, of his power to save and heal and control in human lives. In consequence, every man must face the issue who he is. That question remains unanswered except as one confesses him to be God. This man is more than man: the disciples' need calls forth unknown power and unveils his deity!

A parable of life.

The incident lends itself to spiritualization, allegorization.

We are sailing on the sea of life, where storms inevitably strike us. Even Christ's companionship does not insure immunity from outward stress and strife: though it does insure ultimate safety.

Storms of doubt and fear and danger should serve to strengthen faith, not to smother it. How meet these storms? Under our Lord's orders, in his company, appealing to him for protection, in full faith.

CURE OF A DEMONIAC, 5. 1-20

We have already said in these notes that the Bible is to be taken at its face value in its assertion of the demonization of men in Christ's time, and also today as testified to by reliable missionaries. Observe whom our Lord addressed: not the man, 2-7, but the nest of demons, 8-14.

The man Mark tells of here is the most terrible case recorded: hence the power of Christ over demons is most glorious, and the results are most far-reaching.

The unfortunate victim has been described as a superseded personality, for his actions at first were controlled by the demons. He perceives Jesus from afar, runs to him, worships him, cries with a loud voice, "What is there in common between us, Jesus, Son of God most high?" Even Christ's presence torments the demons before he speaks a word. Every detail shows their subjection to him.

The local people, heathens, are awestruck by the undeniable facts, but as between the deliverance of the demoniac and the economic loss of the hogs they feel the latter more, and entreat Jesus to depart. As if the destruction of the hogs was not a small price to pay for the deliverance of a neighbor! Human freedom of will involves the possibility of rejecting the Son of God most high.

Contrast the saved demoniac, who wants to stay with Jesus, but he is sent back home to give the testimony of his own deliverance! We may picture him telling his story to little groups of people who had known him during his awful experience among the tombs. Soon his field widens, and he magnifies Jesus throughout all Decapolis.

Do you know any community, any individual, that has asked Christ to go away?

How may certain habits and vices (sins) be likened to demon-possession?

Will the United States profit by repealing the Eighteenth Amendment? Do the people want hogs or social relief and happiness?

Golden Memory Text—I know whom I have trusted, and I am certain he is able to keep what I have put into his hands till the great Day. 2 Timothy 1. 12.

✻ CHRISTIAN ENDEAVOR TOPICS—FEBRUARY, 1933 ✻

MRS. IDA Q. MOULTON, Gorham, Maine

HOW SHALL WE DETERMINE OUR IDEALS?

Psalm 119. 129-136; Matthew 5. 1-9. February 5, 1933

One defines an ideal as a ruling passion.

Alice Freeman Palmer's consuming passion was to influence young people for good and encourage them to follow their highest ideals.

"To follow your highest ideals," she said, "you want to put yourself into people. They touch other lives, these touch still others, and so you go on working forever."

* * *

Biography is helpful in determining our ideals, for all that has ever been done in active fields of art, of commerce, of literature, of architecture, of invention or education is traceable to ideas conceived in someone's thoughts. Accept the ideas of the printed page, and they become yours in action, for "As a man thinketh in his heart, so is he" is recognized psychology today.

It is so easy to form one's opinion from reading. Good reading gives good thoughts. High thoughts make high opinions, High opinions make high ideals.

* * *

A country lad entered a city school. His hands were calloused, his skin was well tanned. Early in the course they came to a theorem in geometry which proved too much for the class. The entire class with the exception of our sunburned boy gave up, saying:

"We can't do it."

But our country boy said: "I want to try on, for I have an idea I can do it."

In a few days the professor asked: "Can anyone demonstrate this theorem?"

"I can, if you give me time to try again."

The time was extended, and the next day our backward country boy stood up and demonstrated the problem. His classmates admired, his teacher commended him, but the boy modestly said: "I had an idea all the while I could do it if I stuck to it."

Attach the ideal of stick-to-it-iveness to your ideals and you'll win out! The psalmist said:

"O God, my heart is fixed!"

* * *

Some miners digging for gold found a mass of flakish substance, blue-gray in color. Not knowing what it was they tossed it aside as worthless. Later some scientific prospectors found it and recognized it as osmiridium, a metal of the platinum family, eight times as valuable as gold, worth $200 per ounce.

Study the worth or worthlessness of your ideals! Become a spiritual prospector!

WHEN IS FRIENDSHIP CHRISTIAN?

Acts 9. 26, 27; John 15. 13. February 12, 1933

A prize was offered for the best definition of friendship. A prisoner, who had been unjustly imprisoned, sent in the following:

"A friend is the person who comes in when every other person goes out."

He received the prize.

Christian friendship is like that. Barnabas vouched for Paul at a time when Paul needed help. Are you the Barnabas kind of a friend?

* * *

In the will of a noted associate justice of the United States Supreme Court appears this legacy. The testator leaves to his family his "friendships, many and numerous, in the hope that they will be cherished and continued."

Commenting, one says:

"It is a pity that this fine product of years of toiling, struggling, failing, succeeding, suffering, and being happy together, this perfect confidence that comes only when the years have tested and approved, should be lost when a person dies. It does seem as if friendships too should have a soul, and so live on."

* * *

A lady, whose sainted father had just been called home suddenly, took a photograph of his study just as he left it. Looking at it one day with tearful eyes and aching heart she caught the words of a text hanging on the wall behind her father's chair. Part of the card was obscured by something in front of it, so the only words visible were:

"Thou remainest!"

Instantly there came into her soul the thought that her heavenly friend was still with her.

Austin Phelps once wrote:

"He alone is a thousand companions. He alone is a world of friends. That man never knew what it was to be familiar with God who complains of the want of friends when God is with him."

* * *

When is a friend a Christian friend? Surely not one who seeks your votes in an election; not one who seeks your friendship in order to give him a good reputation; not the one who becomes angry when you become critical.

"I for one," said Mr. Blank, "shun a friend who pronounces my actions all good. I like a friend who holds my faults like a looking-glass before my face."

There are hermit souls that live
withdrawn
In the peace of their self-content;
There are souls like stars that dwell
apart,
In a fellowless firmament;
There are pioneer souls that blaze
their paths
Where highways never ran;
But let me live by the side of the
road
And be a friend to man!

WHY MARRIAGES SUCCEED OR FAIL

Ephesians 5. 1, 2, 25-29. February 19, 1933

Two soliloquies:

Arabella: "Here he is, just where he's been for a whole year! Why doesn't he speak out and ask me to marry him? I'm sure I've given him chances enough, and encouragement enough too."

George: "Here she is, wearing a new costume 'most every time I call on her that costs more than I can make in six weeks. How can I ask her to marry me when it would be impossible for me to dress her like that?"

And thus two people were made lonely because one of them was extravagant in dress. Extravagance in dress or living will destroy domestic bliss.

* * *

He was practical and foresighted, and on that basis was making love to the lady of his choice.

"Can you cook?" he enquired.

With love-beaming eyes she quickly replied:

"Can you supply everything to be cooked?"

In later years someone asked her the secret of her marriage success. She simply said:

"I feed him well."

Who can doubt but that Jesus, though he was content with simple fare, preferred to have it properly cooked and delicately served? Unpalatable food has stamped failure upon the home of more than one couple.

* * *

"Marriage a failure?" remarked an Oregon farmer whose opinions on the subject had been asked. "I should say not! Why, there's Lucindy gits up in the mornin', milks six cows, gits breakfast, starts four children off to school, looks after the other three, feeds the hens, likewise the hogs and motherless sheep, skims 20 pans o' milk, washes the clothes, gits dinner, et cetery and et cetery. Think I could hire anybody to do that? Fur what she gits? Not much! Marriage, sir, is a success, sir, a great success!"

All the same we'd like to hear the other side. Life-partnership in wedlock has two sides as does life-partnership in business.

* * *

Sexless attributes of married bliss:

A—most important thing for both to learn is how to disagree agreeably;
T—ruthfulness. Lie not at all!
T—emperate habits, for both;
R—espect for one another's opinions;
I—ndustrious habits. Indolence is the mother of misery;
B—ear and forebear!
U—nited stand on the training of children. Disagreement weakens authority, and destroys harmony;
T—rust not your family concerns to neighbors, no matter how friendly they are;
E—quality is the thing in marriage. When one partner creates in the other a feeling of inferiority, look out for disaster!
S—uccess follows when each asks himself or herself, "What would Jesus do?"

HOW CAN WE MAKE CHRIST ATTRACTIVE TO NEW AMERICANS?

Acts 2. 1-11. February 26, 1933

A Christian attitude toward new Americans is—

Not **C**—ondescending
" **H**—aughty
" **R**—eligiously narrow
" **I**—ntolerant
" **S**—elfish
" **T**—actless
" **I**—nconsiderate
" **A**—rrogant
" **N**—arrow-minded

New Americans are different. If it is hard to get along in life with people we understand, how much harder it must be to get along with those we do not understand? With the above acrostic in mind, seek first an understanding of our New Americans!

* * *

A great American Christian zoologist had planned a scientific work when he learned that another zoologist, a foreigner, was making investigations for the same purpose. He thought at length of his obligations to science and to his fellow workers, and having determined that the other seemed better fitted than he to do the work, the great zoologist took his sketches and papers to the other man, and begged him to accept and use them.

Forbes Robinson says: "The difference between men is not that one is inspired and another is not, but that one yields to the Spirit, another does not."

* * *

Two friends are walking down a new street in a wealthy residence neighborhood. The street is being paved by a group of workmen who seem to be Slavs and Italians. One of the friends speaks.

"Life is pretty well evened up," he says. "Here is an example right here. These wops, who cannot appreciate the beautiful in life, are doing the hard, dirty work in developing this lovely residence neighborhood for the people who can appreciate and love beauty."

Would you say there was any Christ

(Please turn to page 88)

WEDNESDAY, 1st. *The Lord hath opened mine ear, and I was not rebellious, neither turned away back. Isaiah 50. 5.*

Do not tell me that the age has gone when God talks to man: it has not. But the age has largely gone when man *listens* to God.—G. Campbell Morgan.

THURSDAY, 2nd. *The Lord bless thee! Numbers 6. 24.*

How shall he bless thee?
With gladness that knoweth no decay,
With riches that cannot pass away,
With sunshine that makes the endless day,—
Thus may he bless thee!

FRIDAY, 3rd. *And keep thee! Numbers 6. 24.*

How shall he keep thee?
With covering shadow of his wings,
With love that guards from evil things,
With power that safe to glory brings,—
Thus may he keep thee!

SATURDAY, 4th. *Sin is the transgression of the law. 1 John 3. 4.*

There are teachers abroad who would soften words like these. They offer us terms which appear to lessen the harshness of our actions. They give our sin an aspect of innocence. But to alter the label on a bottle does not change the character of the contents.—J. H. Jowett.

SUNDAY, 5th. *Grace to you and peace from God our Father and the Lord Jesus Christ! Romans 1. 7.*

There may be times in the Christian life when one thinks chiefly of God the Father, and prays to him. But later on we realize that it may cause spiritual loss if we do not grasp the truth that each day and each hour it is only through faith in Christ and in living union with him that we can enjoy a full and abiding fellowship with God. O Christian, if you would worship God aright, seek him and worship him in Christ! And if you seek Christ, seek him and worship him in God! Then you will understand what it is to have your life "hid with Christ in God."—Andrew Murray.

MONDAY, 6th. *This gospel of the kingdom shall be preached in all the world for a witness unto all nations. Matthew 24. 14.*

Matters of salvation are of infinite importance. The glory of bringing souls to Christ is the greatest honor God can confer upon us. The salvation of one soul is of more worth than a thousand worlds.—Rowland Hill.

TUESDAY, 7th. *My strength is made perfect in weakness. 2 Corinthians 4. 9.*

Here is a blessed paradox,—strength made perfect in weakness,—and St. Paul accepted it and lived by it. "When I am weak, then am I strong!" God cannot enter the heart when the door is closed. God cannot help a man who thinks he is sufficient unto himself. When we are glad to cry, "Have thine own way, Lord!" then the Almighty comes in divine bountifulness.—Floyd W. Tomkins.

WEDNESDAY, 8th. *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us. Romans 8. 26.*

Wait at the divine footstool until your prayers are indited by him, and the spring arises from the depths of God! And whensoever you feel the inward movement of God's Spirit, yield to it! He will correct and prune from your prayers all that should not be in them. He will lead you out in intercession for others and for the glory of Christ of which you did not know yourself capable. To pray in the Spirit is to let the Holy Spirit pray in you.—F. B. Meyer.

THURSDAY, 9th. *And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go! Exodus 5. 2.*

It is not so much praying as obeying that is below par.—Darien A. Shaw.

FRIDAY, 10th. *Except ye repent, ye shall all likewise perish! Luke 3. 3.*

Resolve to leave all thy sinful lusts and pleasures! Renounce, forsake and abhor thy sinful course in life, and serve God in holiness and righteousness all the remaining part of life! If you lament and bewail past sins and do not forsake them your repentance is in vain, you are mocking God and deceiving your own soul.—George Whitefield.

SATURDAY, 11th. *Enter ye in at the strait gate! For wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat! Matthew 7. 13.*

What shall I be profited if I follow this broad path, even if I have roses and music all the way?—W. L. Watkinson.

SUNDAY, 12th. *Now I Paul myself beseech you by the meekness and gentleness of Christ. . . . 2 Corinthians 10. 1.*

Paul never claimed lordship over his converts, but pleaded as a nurse with her charges. At one time he based his appeal on the sorrows of his imprisonment; at another, on his accumulating years; at another, on his tender love. The wooing note is characteristic of the man, who amid the strife and contention of his life never lost the savor of the meekness and gentleness of Christ.—F. B. Meyer.

MONDAY, 13th. *Be not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle! Psalm 32. 9.*

Pray God to take the stubbornness and prejudice out of us! Pray God to take away the dull ear and the heavy eye, the slow perception, the sluggish consciousness! We want a heart that feels the hint of his desire, that vibrates at the breath of his bidding, that starts in glad obedience at the whisper of his will.—C. H. Spurgeon.

TUESDAY, 14th. *The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. Romans 14. 17.*

Not with the high-voiced fife,
Nor with the deep-voiced drum,
To mark the end of strife
The perfect peace shall come.

Nor pomp nor pageant grand
Shall bring war's blest surcease,
But silent from God's hand
Shall come the perfect peace.
—Clinton Scollard.

WEDNESDAY, 15th. *And she was in bitterness of soul, and prayed unto the Lord, and wept sore. 1 Samuel 1. 10.*

Prayer clears the vision, quiets the nerves, defines duty, strengthens purpose, sweetens the spirit, and fortifies the soul. Prayer relates the soul to the infinite resources of the divine.

THURSDAY, 16th. *Then Jesus answered and said unto her, O woman, great is thy faith! Be it unto thee even as thou wilt! And her daughter was made whole from that very hour. Matthew 15. 28.*

As there is no grace that glorifies God so much as faith, so there is no grace that he glorifies as much as faith.—William Secker.

FRIDAY, 17th. *And he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels! Borrow not a few! 2 Kings 4. 3.*

She must get vessels, and empty vessels, to hold the supply which is about to be revealed. And so our greatest need is to make room for God. She showed her faith by beginning to pour out the contents of the little pot into the larger vessel. So faith must go forward and act out its confidence.—A. B. Simpson.

SATURDAY, 18th. *And he said unto them, Come ye yourselves apart into a desert place, and rest a while! Mark 6. 31.*

Nothing is more hideous and confusing than an oil painting when viewed at the distance of an inch. To see it we must get away from it. It is not otherwise with life. There are many feverish and threatening crises which would

dwindle into harmless proportions if only we saw them in calm detachment. —J. H. Jowett.

SUNDAY, 19th. *Lest we should hinder the gospel of Christ. 1 Corinthians 9. 12.*

We cannot really be neutral. The interested onlooker is hindering. The man fooling with the claims of Christ from the standpoint of discussion, and putting neither blood nor sacrifice nor tears into the business of hastening its consummation, that man is against Christ. The life that refuses to help is the life that hinders.—G. Campbell Morgan.

MONDAY, 20th. *And very early in the morning the first day of the week they came unto the sepulchre at the rising of the sun. Mark 16. 2.*

They came! What are we to think? Shall we charge these innocent women with running on a fool's errand? Nay, verily! If attempting the impossible is to be considered foolish, then hallelujah for men and women who are ready, who choose to be fools for Christ's sake! —A. W. Roffe.

TUESDAY, 21st. *That Christ may dwell in your heart by faith. Ephesians 3. 17.*

As faith sees this and bows the knee, and pleads with God for this great blessing, it receives grace to believe that the prayer is answered; and in that faith accepts the wonderful gift so long thirsted for,—Christ dwelling in the heart by faith.—Andrew Murray.

WEDNESDAY, 22nd. *We that are in this tabernacle do groan, being burdened. 2 Corinthians 5. 4.*

God is bringing us to our knees, by the weight he lets us carry.

THURSDAY, 23rd. *Be sober, be vigilant, because your adversary the devil as a roaring lion walketh about seeking whom he may devour! 1 Peter 5. 8.*

The devil as a roaring lion still walks about, and his temptations are many and sometimes fierce. We need Christ to defend us from the devil's attacks.—Floyd W. Tomkins.

FRIDAY, 24th. *He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God and being fully persuaded that what he had promised he was able also to perform. Romans 4. 20, 21.*

Unbelief isn't doubting some fact of long ago. Unbelief is acting and feeling as though there were no God in the daily conduct of our lives. You can believe in miracles in the New Testament and the Old, but if you cannot believe in miracles in your own life, your faith is cold, intellectual assent, and not the warm and vibrant thing Christ meant faith to be.

SATURDAY, 25th. *Commit thy way unto the Lord, trust also in him, and he will bring it to pass! Psalm 37. 5.*

Many a saint in an hour of dread has found his heart amazingly lightened by heeding the psalmist's invitation.—J. H. Jowett.

SUNDAY, 26th. *I will praise thee, O Lord my God, with all my heart, and I will glorify thy name for evermore! For great is thy mercy toward me. Psalm 86. 12, 13.*

It is a delightful and profitable occupation to mark the hand of God in the lives of ancient saints, and to observe his goodness in delivering them, his mercy in pardoning them, and his faithfulness in keeping his covenant with them. But would it not be even more interesting and profitable for us to mark the hand of God in our own lives? Have we had no deliverances? Have we passed through no rivers, supported by the divine presence? Have we walked through no fires unharmed? Have we never been made to lie down in green pastures? Have we never been led by the still waters?—C. H. Spurgeon.

MONDAY, 27th. *The Lord shall give thee rest from thy sorrow, and from thy fear. Isaiah 14. 3.*

Some Christians know what it is to have rest right now. I used to look forward to enjoying rest. "Oh, yes," I would say, "there is rest by and by." But I love to think that there is rest now, right in the midst of trouble. Do you not sometimes sing:

"Jesus, I am resting, resting,
In the joy of what thou art"?

TUESDAY, 28th. *The God of all grace . . . make you perfect, stablish, strengthen . . . you. 1 Peter 5. 10.*

It is the work of the perfect worker, and every one whom he perfects shall be as his Master. "Faithful is he that calleth you, who will also do it," and when he has done it we need not proclaim it, for perfection, above all things, cannot be hid.—Samuel Chadwick.

BIBLE NOTES FOR DAILY DEVOTIONS—FEBRUARY, 1933

PRESIDENT W. DOUGLAS MACKENZIE, D.D., HARTFORD, CONN.

Micah

Wednesday, 1st. Micah 1. 1-4, 8, 9.

1. The prophet Micah preached probably some years after Hosea had passed away. He was a contemporary of the still greater prophet Isaiah. The latter carried out his mission at Jerusalem itself, while Micah, who must have visited and may have preached in the great capital of Judah, was a countryman. The exact site of his home town, Moresheth Gath (14), is probably undiscoverable, but it is quite certain that it lay in that rich rolling country known as the Shephelah which lay southwest from Jerusalem. It was on the high road to Egypt; and many armies as well as rich and abundant trains of merchandise going both ways must have been familiar spectacles to the inhabitants.

2. Probably Samaria had already fallen as Amos and Hosea prophesied. Jerusalem was not yet attacked, though King Hezekiah had his fears and Isaiah was delivering his great calls to penitence as the key to safety. In that atmosphere Micah speaks with his own note of urgency the word of Jehovah that welled up in his soul. The Lord will descend upon Jerusalem from heaven, but he will pass on to the region of Micah's own rearing and the scene of his home life. His heart wails over the penalties that even there must be paid for national sin.

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

3. We must never forget that these prophets were among the noblest and truest patriots of all history. Their messages were wrung from the sorrow of a great love. Therefore do his warnings cause him such anguish, for the blow which falls on Judah breaks the heart of Micah.

We pray, O God, that thou wouldst raise up in our day great witnesses to thy truth whose hearts share thy sorrow! In Christ's name. Amen.

Thursday, 2nd. Micah 1. 5-7.

1. In our last reading we saw how Micah mourned over the coming desolation of his own beloved countryside. For one thing it shows that he had true political foresight. Other prophets feared most an attack on Jerusalem from the North. Micah pictures it as coming through this southwest region, which is

what happened. The attack has "come up to the gate of my people." When we hear him speak in this fond way of Jerusalem, "Micah is no longer a book or an oration, but flesh and blood upon a home and a countryside of his own."

2. In verses 5 to 7 it is Jehovah who breaks in (as it were) upon the prophet's sad wailing. Ultimately these tragedies are not merely the works of human hostile nations. There is a will, a purpose, above all national and international movements, and even Assyria must be looked on as his servant doing his work. These human passions may be wielded as the instruments of God. These wars are not mere accidents. The eternal mind can use even these on that long labor of the ages toward a far off goal.

3. And in the meantime Micah would have Samaria and Judah realize that their only safety would be found in utter submission to the will and service of their covenant God. But before him lies abundant evidence that religious disloyalty and moral corruption would and could only bring down ruin upon them all.

When will a nation be found that can wholly surrender its laws and policies to the will of God?

O Lord God of all peoples, we beseech thee to lead our government in the way of thy will! For Christ's sake. Amen.

Friday, 3rd. Micah 1. 10-16.

1. This is a difficult passage. The real text is at many points uncertain, and some of the geographical allusions are now obscure through the disappearance of the places named. It is a continuation of Micah's broken-hearted elegy over that destruction of his country which he believes to be inevitable. Moreover, the passage contains many puns upon the names of the villages or districts which are mentioned, and some of these puns have lost their point through uncertainties as to their exact form and application.

2. But we may take Dr. George Adam Smith's translation of a few lines to bring out the character of the passage so unusual in form and so pathetic in its spirit. (See also Moffatt's translation.) "Tell it not in Tell-town (Gath)! Weep not in Weep-town! In Dusttown (Moffatt) roll thyself in dust! Pass over, inhabitress of Shaphir (Beauty-town), thy shame uncovered! The inhabitress of March-town shall not march-town"; and so on. The mere ingenuity of these puns is a witness to the sad brooding spirit of the prophet as he surveyed the doomed region around him.

3. The special terror of the Assyrian was that he did not merely conquer and ravage a country. His terror was greater than that, for (16) he would deport the people to a far off land. Bad enough to be ruined in your own home: how much worse to be ruined in exile! Oh, let Zion realize that her glory is vanishing! Let her mourn with a head as bare as a hideous vulture's head, as sad as a mother over dead darlings!

O God, thou ruler of hearts, fill the world with thy spirit of pity and of love! Through Christ. Amen.

Saturday, 4th. Micah 2. 1-5.

1. As Amos and Hosea did, so does Micah give us a picture of the social conditions of his time. In that 8th century B.C. Israel had become wealthy and luxurious. Now, luxury is always cruel. The self-indulgent have no mercy as a class, and their victims are always numerous. Micah says their sin is not one of mere impulse. It is all carefully planned (1, 2). At night they have schemed to grab things, and they do it next day simply because they can! The flagrant case of Ahab and Naboth's vineyard (1 Kings 21) is only an example of what went on extensively.

2. Dr. George Adam Smith says: "As in many another land and period the social problem was the descent of wealthy men, land-hungry, upon the rural districts. They made the poor their debtors and bought out the peasant proprietors. They absorbed into their power numbers of homes, and had at their individual disposal the lives and the happiness of thousands of their fellow countrymen."

3. Against this cruel attitude Micah utters the denunciation of Jehovah their God. He will certainly visit "this family," this proud Israel, with a severity which they in their dullest souls cannot expect. But when it does come they will utter a keen lamentation. They will even accuse Jehovah of doing wrong when he hands their land over to the heathen and no Israelite shall have any land to measure with his measuring line.

Grant, O Lord, that when the evil results of our sins come upon us we may not complain against thee, but repent in humility of soul! Through Christ. Amen.

Sunday, 5th. Micah 2. 6-11.

1. This is a passage which in its confusion of form perhaps reflects the many voices of protest which are raised by those whose privileges the prophet has attacked. Some are words of contempt: "Listen to the drop, drop of his words!" (6). Some take higher ground in verse 7. They accuse the prophet of being at once a traitor to his country and to their God: "Shame cannot overtake the house of Jacob. Is Jehovah impotent, or are such his deeds? Do not his (Jehovah's) words mean good to Israel?" Thus do the grandees use proud phrases with which to rebuke the prophet.

2. But the prophet goes on to answer these taunts in words which are all the more daring. His reply, he suggests, is not his own. He is speaking the words of the Lord himself. "But it is you who have become the enemies of my people. Not this prophet, but you, are robbing them as if a foreign enemy were despoiling the land. Her women and children have their glory and their citizen rights taken from them by cruel oppressors who ought to be their protectors."

3. This situation has confronted every true reformer down to our own day. Men and women whose names we bless today passed through fires of hatred and persecution in their own day. And even now, if men seek to destroy sweatshops in Connecticut, or cruel conditions in mining-towns, or slavery in Abyssinia they must expect bitter denunciation. The true patriot is he who at all costs will seek to have the will of God done even among the lowest strata of society.

We pray, O God, that in the church of Christ all true reformers of injustice may receive both justice and praise! In Christ's name. Amen.

Monday, 6th. Micah 2. 12, 13.

1. These verses have caused great discussion among scholars. They seem to be out of place here in the course of Micah's thought. But they contain a beautiful though familiar message. We may best use them in Moffatt's translation:

"I will collect all Jacob,
gather all Israel's survivors,
All together like sheep in a fold,
like a flock in its pasture,
With the stir and noise of numbers.
The bell-wether opens the way for them,
and out they pour and pass,
led as by their king,
by the Eternal at their head."

2. Once more it is the tender and yet glorious conception of Jehovah as the shepherd of Israel that is here celebrated. It reminds us, of course, of the 23rd Psalm and the glorious words about our Lord as the Good Shepherd in the 10th chapter of John. Even the remnant of Israel is sure of the Lord's shepherd care. If the ninety and nine have been destroyed, the one that remains is all the more dear. Stern the voice of the prophet must be when he speaks of the holy will of the Eternal, but how tender he can be when he speaks of the untiring generous love of the God of Israel even for a few faithful souls!

3. God can always use a minority. See how little groups have grown to mighty armies of faithful souls in many periods of history! And although in the strange and terrible stubbornness of evil the good seems again and again about to disappear, we have ever an awakened

hope that some day it shall be as in heaven, so on earth.

O thou shepherd and bishop of our souls, grant to thy people throughout the world today a mighty faith in thy mighty grace! Amen.

Tuesday, 7th. Micah 3. 1-4, 9-12.

1. These two paragraphs are interrupted by one (5-8) which deals particularly with the false prophets and will be considered later. In the utterances before us we have a recurrent and severe denunciation of the moral condition of Israel. The disease is worst at the top of the national organization. It is the leaders of Jacob and the princes of Israel who have smothered their sense of justice in their cruel greed. Micah uses language seldom equalled for the horrible picture which it gives of ruthless treatment of the helpless population by their responsible rulers and magnates.

2. It is as if they were real cannibals (which of course they were not). But the peasantry have evidently been harried by the nobles. They "were no longer great farmers as Saul and Nabal had been, living among the peasantry and sharing their toil." The development of foreign commerce, especially with great business centers like Tyre, had concentrated wealth in a few hands, and prices had been forced up by needless exportation of the means of livelihood.

3. Is it any wonder that the divine Lord of Israel should address them indignantly and announce their public sin publicly through a fearless prophet? Where not only rulers and judges but the servants of religion, priests and prophets, seek only the accumulation of wealth, how can they profess to be leaning upon Jehovah? He does not give his strength to support that kind of character. Surely his wrath will break out in that day and make even Jerusalem desolate!

Let us pray that in all lands the principles of humanity and fair dealing may prevail!

Wednesday, 8th. Micah 3. 5-8.

1. There were always among the Hebrews men who were called seers or prophets, who were supposed to be men of superior religious character and insight. But "the cleft between the lower and the higher types began as early as the days of Micaiah ben Imlah (I Kings 22) and grew wider with each succeeding generation. But the true prophet in the face of opposition and isolation remained certain that he only was the interpreter of the will of God."

2. One of the signs of the false prophet in Micah's day was that he was always seeking his own gain. He would seek to please the authorities by saying smooth things, "Peace, peace, everything is all right!" if only they would give him enough to "bite on." Another was that the false prophets had no heart to rebuke evil and proclaim judgment. They feared to incur the dislike of the powers that be.

3. It is a striking fact that part of this prophecy of doom is quoted in Jeremiah 26. 17-19, where it is recorded that Hezekiah did not in royal indignation seek to punish Micah for his bold and dismal prophecy. On the contrary, he was moved by this true and fearless prophet to fear Jehovah and entreat the favor of Jehovah. But rare indeed were kings and rulers in Israel who were willing to hear their unrighteous deeds denounced in the name of God.

We beseech thee, who rulest all rulers, so to direct them today that they may seek only righteousness and harmony throughout the world! In Christ's name. Amen.

Thursday, 9th. Micah 4. 1-4.

1. Micah foresees the day of universal disarmament. His message is in startling contrast to all that has gone before. Some change in the mood of his day, perhaps some happy converse with good King Hezekiah or with Isaiah (cf. Isaiah 2. 2-4), or perhaps some sudden and glorious vision of truth granted to Micah's spirit brooding in prayer,—something has occurred to make this glorious prophecy possible. At a later date select souls in Israel came to see that the universal lordship of Jehovah could be achieved only through the dissemination of the law among all nations. But here we have the first form of that great hope.

2. Micah sees the world flowing toward Jerusalem, many nations yearning to learn there this supreme way of human life. It is not that Israel is going to conquer other peoples and bring them into subjection to an earthly overlord on Mount Zion. A far greater conception has seized the prophet's mind. He sees God acting as an arbitrator between the nations. Moffatt translates verses 2, 3:

"For instruction comes forth from Zion, and from Jerusalem the Eternal's word. He will decide the disputes of many races, and arbitrate between strong foreign powers."

3. Then, of course, when that principle is at work, universal disarmament will take place, inevitably, happily, spontaneously. And it is true today that if God ruled the governors of the world, if they referred every question through their consciences to his Holy Spirit, all disputes would be speedily resolved, and men would have no reason and no heart for gaining their point, still less for winning wealth or power by the Satanic use of force.

Almighty and all-holy One, we beseech thee to grant to our world today legislators and rulers who believe in thee and who seek to realize thy law. In Christ's name. Amen.

Friday, 10th. Micah 4. 5-7.

1. We should read verse 5, "Though all the peoples walk each in the name of his God, yet we will walk in the name of Jehovah our God for ever and ever." This and the following two verses may not have been written by Micah, but they form a suitable and beautiful appendix to the preceding glorious vision. For the hope of verses 1-4 was postponed. Exile came. Only a remnant remained faithful and became the nucleus of the later Jewish history of the Chosen People through whom the supreme revelation in Christ was given to mankind.

2. The prophet sees that the peoples are not ready to submit to the will and rule of the God of Jacob, the true God of all men. But the day is certain to come, and in the name of the people of Israel the prophet vows eternal loyalty to Jehovah. It is an attitude which it stirs one's blood to contemplate. For they are few and are to be fewer still,—a mere remnant (and they are lame!) whom no one would consider capable of making history. And yet it is they whom God will erect into a strong people and reign over them in Mount Zion.

3. As Dr. George Adam Smith has said: "History has in part fulfilled the promised influence of religion upon the nations. The unity of God has been owned, and the civilized peoples bow to the standards of justice and mercy revealed from Mount Zion."

Let us pray that in our land this claim may become true, and that all law and order may rest on the will of the living God!

Saturday, 11th. Micah 4. 8-13.

1. These verses may have originally been connected with verse 4, and thus make a continuous train of thought. There is here a surprising promise that from the exile which seems to be the end of national life there will actually be a restoration. In his vision of that future, which only an inspired mind could foresee, the prophet addresses the stronghold of Jerusalem. The "tower of the flock," the shepherd's watch-tower, will be once more occupied and the glory of the kingdom which had vanished will be restored.

2. It seems as if verse 9 were addressed to the doubters, the pessimists in Israel. "Have you really no king? Has your counsellor perished? These terrors of defeat and conquest are not the close of your history. Even exile will not be the end of your story. For Jehovah will

redeem thee from the hand of thine enemies." These are but the travail pains of the birth of a new day.

3. In the last verses even a Micah would still see Israel trampling her foes with irresistible and most cruel might (11-13). Not so had the same great spirit seen it in the great disarmament passage which we have already considered.

O God of all nations, bring order out of the utter confusions of our day! Be thou the arbitrator of justice and goodwill! In Christ's name. Amen.

Sunday, 12th. Micah 5. 1-6.

1. As may be inferred also from Hosea, the age of Micah was one in which Israel had no great leader. True shepherds or princes were all to seek. Political, especially international, affairs were in the hands of incompetent men, and disaster was looming on the horizon. This state of affairs gave the deep souls of the great prophets like Micah and Isaiah and Jeremiah an urge to search the mind of God. What did Jehovah plan for his people? That he should abandon them to destruction was unthinkable, and some alternative must be found.

2. Thus arose in the mind of Micah the idea, which he believed as a prophet to be God-given, that one man would be raised up who would have the power and authority to deliver the people of Jehovah from Assyria, even from the might of the great invader (5, 6). Strange to say, he would not be of the ruling class. He would come from Beth-Ephrathah, a humble village but one which was the seat of the clan of David. He, he will stand and be the mighty shepherd in the strength of Jehovah!

3. This is the beginning of that great Messianic hope which became more and more the inspiration of Israel through her prophets. Once the idea had risen upon their minds, apparently through Micah in this prophecy, they could not cease to ponder it. It grew into the glorious hope embodied in psalm and prophetic address, which at last was fulfilled for Israel and all mankind in Jesus Christ our Lord.

Grant, O God, that we may be filled with the glorious kingship of that divine man, even Christ Jesus! In his name. Amen.

Monday, 13th. Micah 5. 7-9.

1. This passage gives the picture of a world quite different from that with which these other passages deal. Here we are told that Jacob is scattered among the nations and can be described only as a remnant of the former great and mighty people. It seems to the outward eye as though all strength and unity had vanished, and the end of the long story of Jehovah and his people had been reached.

2. But it is not so. This passage must also be reckoned as a passage of most daring faith and hope. Only a divine inspiration could have awakened an expectation like this. For this scattered remnant of Jacob, out among the secure seats of earthly power, is like a heavenly blessing, for out of that weakness a new strength will arise. An influence that is only God-given will be felt by the sons of men.

3. It is hard to say whether verses 8 and 9 are in contrast or in continuation of verse 7. Is the lion among the beasts of the forest, the young lion among the flocks of sheep, merely a destroyer? How can any prophet picture the remnant of Jacob as harrying the rest of the world? It is probably another example of the fact that the spirit of prophecy using the thought life of the day had to contain in its utterances both the old and evil as well as the new and gloriously divine.

Help us, O Lord, as we think of the nations of the world to look on them in the light of Jesus Christ, king of kings and lord of lords! In his name. Amen.

Tuesday, 14th. Micah 5. 10-15.

1. Here is a series of pictures which seem to be merely acts of destruction. But it is not so. What Micah does is to describe the removal of all those features of life in Judah which are inconsistent with the perfect reign of Jehovah and their perfect faith in him. First the centers of evil, namely the cities, will disappear. Also the fortresses which cannot resist the invader will be destroyed. Jehovah will then stand forth before the mind of his people as their true refuge and strength.

2. In the second place, their religious life is still infested with foolish superstitions and unholy worship. But in that day fortune-tellers and magic-workers will have vanished. The objects and instruments of idolatrous worship will have been demolished. Men will be ashamed to make an image and call it their god. When all these changes have been wrought a new day has dawned. But these removals are only possible by means of one great substitution. In place of all false gods and evil practices and futile weapons of war one presence will stand.

3. That presence is Jehovah, the true God of Israel, true guide of all individual lives, true object of all national and personal trust and worship. He will be their peace (5), guardian of their national existence, director of their policy, pledge of their security.

O thou who art the unseen and indwelling ruler of all peoples, grant to all nations peace through a universal faith in thee! Through Jesus Christ thy Son. Amen.

Wednesday, 15th. Micah 6. 1-5.

1. As in chapter 1 the prophet casts his prophecy into the form of a debate between Jehovah and his people (cf. Isaiah 1. 18, "Come now and let us reason together!"). This of itself lifts the Hebrew religion far above any other form of religion in the ancient world. It is in a sense the lifting of man above mere superstitious observance of ceremonies into a rational relationship with God. Man and God can talk with one another, can (as it were) come to a mutual understanding, and henceforth God and man can act toward one another in ways which are wholly appropriate to their mutual relations.

2. In this there is no lowering of God. He is still the creator and lord of all. Hence, as G. A. Smith puts it:

"In all the moral questions between God and man the prophets feel that nature is involved. Either she is called as a witness to the long history of their relations to each other, or as sharing God's feeling of the intolerableness of the evils which men heap upon them, or by her droughts and floods and earthquakes as the executioner of her doom."

Here mountains and foundations of the earth are called in as witnesses because "they are most full of memories and associations with both parties to the trial."

3. Moreover, as in Hosea so here Jehovah reminds his people of the great deeds of the past. That past is not dead. They are now his people and in reasonable relations with him just because he saved them from Egypt and in a later crisis dealt with them when Balak and Balaam were in debate. So we are today called on even in our sacraments and scriptures to deal with One whose past deeds of redemption are living forces forever.

Help us, O Lord, to be in daily intimate discussion with thee! In Christ's name. Amen.

Thursday, 16th. Micah 6. 6-8.

1. The prophet represents the people, when they hear the voice of God, speaking as if they had become wearied by him (3), as piteously asking what they can do to put themselves right "before the Lord" (6). It is natural for them to look toward traditional and costly external sacrifices as if they could satisfy the requirements of God. Calves of the best quality, rams in immense numbers, whole floods of oil, yes, even the sacrifice of a man's eldest son,—does Jehovah require these things to remove a man's sin? The raising of the question suggests the answer.

2. It was as such questions were put

by the prophets to the consciences of the people that the higher religion emerged more and more clearly before their minds. To suggest that animal sacrifices or the murder of a son could cleanse the sin of a soul was to make clear the incongruity of the ideas. The one can have nothing to do with the other. It was time that Israel learned that the real problem lay within the soul itself, the soul that had sinned and must pay the price in person, and not in external sacrifices.

3. Men when dealing with sin are anxious to avoid the only real sacrifice, namely, the sacrifice of their will. It is this surrendered will which does justice and loves mercy and walks humbly in the fellowship of God (6). The noble ideal thus set forth by Micah is fully realized in a distinct and supreme manner when a man learns to surrender himself entirely to Jesus Christ. For in him God is present, as all Christians know.

We beseech thee, O Lord of all, to awaken all who hear of Christ to the glory of his call and the presence of his Spirit! In his name. Amen.

Friday, 17th. Micah 6. 9-16.

1. Dr. George Adam Smith says of this and the following paragraphs that "it is one of the most poignant criticisms of a commercial community which ever appeared in literature. . . . Through the prophet's ancient and often obscure eloquence we feel just those shocks and sharp edges which still break everywhere through our Christian civilization." Let us remember, too, that the community addressed by the prophet was like our own, professedly religious!

2. The picture of society in the Judah of Micah's day is black enough. Is ours a superior condition? It is true that certain standards of honor in the business world have to be maintained if credit is to be maintained and commerce is to be secure. But is it not true that there are too many individuals in business who have no real conscience where they see an opportunity for gain by lying or trickery of some kind or another? Is it not taken for granted that you cannot always be strictly truthful? How much advertising is deliberate lying? How much petty pilfering is carried on even by well-off people?

3. The prophet utters the indignation of Jehovah. Here is a new thing in the world,—a God with a fixed, holy and righteous character. His will is the revelation of the everlasting right. His rule of the fortunes of society in all lands and ages must be based on an indefeasible righteousness.

Is not our present misery the direct result of the sins of man? And is not penitence essential to recovery?

O God of righteousness, grant unto our people true and deep penitence for all lying and injustice which destroy honor and peace and happiness! In Christ's name. Amen.

Saturday, 18th. Micah 7. 1-6.

1. These prophets were much concerned, as we have seen so often and see again in this passage, with the social and commercial evils of their day. Their message is that the living God does take account of the habits of a people just as surely as with the sins and virtues of an individual. America or France or Japan can definitely sin as a nation, or obey divine law as a nation. And each can and will be blessed or punished by the Eternal according to the quality of their national spirit or action. What is our American quality today?

2. Well may we ask with Dr. George Adam Smith: "Who is responsible for the enmity of classes and the distrust which exists between capital and labor? It is the workman whose one aim is to secure the largest amount of wages for the smallest amount of work, and who will in his blind pursuit of that wreck the whole trade of a town or district. It is the employer who believes he has no duties to his men beyond paying them for their work the least that he can induce them to take. It is the customer who only and ever looks to the cheapness of an article,—procurer in that prostitution of talent to the work of scamping which is fast killing art and joy and all pity for the bodies and souls of our brothers."

3. The inmost secret of national decay is, the prophet says, that the truly religious, the devout people, have disappeared from the land. They may as in Elijah's day be where Micah cannot see them. But that is the deadly fact. The true servants of God are not in evidence and not in power. The leaders are looking for cash or votes or personal power, and therefore an evil spirit infests the national life.

Let us pray that the nations be governed by men of God, that the peoples may forsake all evil!

Sunday, 19th. Micah 7. 7-13.

1. The remainder of this concluding chapter of Micah (7-20) reads like a psalm. It is like one of those psalms in which it is not an individual but the whole congregation, a worshiping nation, that speaks to God as if possessed of one mind, ruled by one conscience, crying out for one blessing. It is Israel, whom Dr. George Adam Smith calls "our Mother of Sorrows," that is here lifting up her hands and her voice in the agony of a prayer wrung from a heart of grief and penitence.

2. All the marks of true penitence are in these passionate lines. First, there is a vision of the resources of God. Jehovah is the God of my salvation. No enemy can match his might. Yes, even in defeat and the darkness of punishment this Jehovah is still present, a light, a strength, a joy. "If I be fallen, I rise!" That is the way a true faith speaks. It resists the suggestion of defeat even in its own inner depths of regret.

3. Even the anger of God will be endured. "I deserve it all," the humbled spirit will exclaim. And strange to say, it is in that act of accepting judgment that the soul rises above condemnation. It is the confessor of sin who is rid of sin. The infinite resources of the divine mercy are with the man, the family, the nation, that calls on the holy One in the cleansing words:

"I acknowledge my transgression before thee."

Humble us, O Lord, that we may arise and glory in thee, the source of all life and all life's gladdest hopes. In Christ's name. Amen.

Monday, 20th. Micah 7. 14-17.

1. The prophet's voice ceases, and the congregation of Israel breaks forth into prayer. It is of importance that most scholars in translating read "garden" instead of "Carmel." As Dr. J. M. P. Smith has it:

"Shepherd thy people with thy staff, the flock of thine inheritance that dwells alone in a jungle, in the midst of a garden!"

It is a cry from the heart of the people when they feel lonely on the hilltops of Judah looking down upon the rich garden lands occupied now by enemies of Jehovah. Hence the cry in verse 15 (correct translation):

"Show unto us marvelous things!"

2. The prayer is addressed to Jehovah as shepherd of his flock. As the psalmist puts it in Psalm 95. 7, "We are the people of his pasture and the sheep of his hand." From days of old as in David's time he has had watch-care over them. Nay, beyond that they look to the days when he shepherded them, a helpless herd, out of the terrors of Egypt. The same great deliverance can be wrought even today with Assyrian hosts on the horizon. "O Shepherd Jehovah, lead thy flock!"

3. The strong Oriental imagery of verses 16, 17 must be allowed for. Some day the great nations will feel the might of Jehovah of Israel. Instead of pride and tyranny they will experience subjection and humility. It is not Israel but Israel's God whom they will fear. It is a might beyond that feeble force on Judah's heights which will overwhelm and overawe them.

Was it all a vain dream? Is it not on a hill in Judah that the crucified was made the Saviour and Lord of all men?

O Lord, thou hast shown us wondrous things in the Good Shepherd who gave even his life for his sheep!

Tuesday, 21st. Micah 7. 18-20.

1. This is an outburst of song in which, as Cheyne says, the prophet revels in the thought of the divine goodness. The opening words are like one of those puns of which there are frequent examples in this book. The name "Micah" means "Who is like Jehovah?" and this glad song begins, "Who is a God like unto thee?" The prophet's name was a challenge to all who heard his stern, faithful, inspiring messages. He was an ambassador of one who was over all gods: for they are really nothing, and one day would come when their ignorant worshipers would fall down in glad and grateful worship at Jehovah's feet.

2. Grateful indeed they would be. For the first and supreme gift after life itself, which men need and God bestows, is pardon, mercy, the passing over of those transgressions which deserve only retribution and contempt. This seer has a vision of the spirit and purpose of God, the Lord of all men, which could be found at that time nowhere else on earth: a God who delights in mercy, who is full of pity even for the sinful and disloyal. Why, he can even cast a man's sins into the depth of the sea! He will drown them forever, and no tide shall wash them ashore.

3. For "Thou wilt show faithfulness to Jacob, leal love to Abraham" (G. A. Smith). The ancient fathers are (as it were) watching how Jehovah deals with their descendants. And even they in that unseen world will prove that his promises to them are fulfilled, loyally, royally, divinely, when even overt sins are thus abolished by an act which only God can perform.

Fill our hearts, O Lord, with the gladness of this song! For unto us also thy mercy and faithfulness are made sure in the gift of Christ and his Spirit. Amen.

The Beatitudes

Wednesday, 22nd. Matthew 5. 3; Psalm 70. 1-5.

1. Jesus came announcing the kingdom of God as a factor with which all his hearers were deeply concerned. The coming of that kingdom would bring the perfect life. There the conditions would be established wherein all who belonged to the kingdom would be counted blessed or happy beyond the world's dream of bliss. Men's minds were then confused as to the qualifications for citizenship in that kingdom. Men are confused about the same subject down to our own day. Hence Jesus sets himself to describe in brief, memorable words, the various aspects of that supreme experience and the personal qualities of those to whom its gates would be opened.

2. First of all he places this quality, "poor in spirit." It is true that in Luke's Gospel this occurs as "Blessed are the poor," and is contrasted with the stern saying, "Woe unto you that are rich!" But it would be a mistake to suppose that he meant that salvation or doom depends in any sense on a man's external, physical poverty or wealth. That was an idea utterly foreign to the mind of the Master.

3. It was a fact, of course, that even in those days many were oppressed and reduced to poverty by rich and greedy rulers, but our Lord was thinking, as the psalmists did of old, of that universal poverty, that need of the soul, which only God can satisfy. To be poor in spirit does not mean to be poor-spirited. It means to be aware that there is none good save one, that is, God, and that all goodness, the soul's wealth, is his gift to men who make no claim to personal righteousness, but who, on the contrary, confess an infinite moral need which only God can supply.

O Lord, open to our minds the depth of our personal need of thy mercy and thine indwelling power! In Christ. Amen.

Thursday 23rd. Matthew 5. 4; Isaiah 61. 1-3.

1. Our Lord used the passage in Isaiah which is noted above when he announced himself as God's messenger in the synagogue of Nazareth to his relatives and lifelong neighbors. In that passage the poor and those who mourn have the good tidings promised to them. The same great prophecy was in his mind when he moulded these beatitudes for the instruction of his disciples. As the poor and needy meant in the psalms the oppressed people of God, so in this verse "the thought is of those who mourn for the sin in Israel which checks and thwarts God's purposes for his people and delays the coming of the kingdom" (W. C. Allen).

2. Are we not called upon today to mourn in the same spirit for the sins that infest the social and international life of our day? After 2000 years of Christian influence the whole world is more sensitive now to the shame of wrong-doing than ever it was. All the nations are being slowly and laboriously brought to stand at one bar of moral standards which has been set up in our midst by God in Christ. And all men are coming gradually to test their institutions, customs and laws by the pure spirit revealed in the New Testament. We of the Christian faith must lead the world in the insight and sincerity of our mourning before God for the sins of humanity.

3. But we have a right to extend the meaning of this word to include all the deepest forms of sorrow that invade our souls. Not only our moral defeats, but our other disappointments, our bereavements, our broken hearts from whatever blow, we have a right to bring to him for that divine consolation. Behind and above the events of time Jesus has revealed a heart which is touched with the feeling of our infirmities.

O thou who didst sorrow, grant us thy consolation in our sorrows, even for thy love's sake! Amen.

Friday, 24th. Matthew 5. 5; Psalm 37. 7-11.

1. We have seen that the reference to the poor in the first beatitude must have meant primarily, as so often in the Psalms, those who were oppressed because they were faithful to Jehovah. Then it came to mean those who were poor in spirit, that is, who realized their utter dependence upon the Lord for all the blessings, national and individual, for which their hearts yearned. So it is with the word meek. In the Psalms it refers primarily to those who submit themselves without complaint or rebellion to the misfortunes of life. "Evildoers shall be cut off, but those who wait for the Lord shall inherit the land." Those who wait for the Lord are also called the meek.

2. Most of us realize now that a great mistake was made when it became the fashion on the strength of this verse and of Matthew 11.29 to picture our Lord Jesus Christ as a purely negative, meek, and therefore weak individual. The lowly Nazarene idea has been altogether overworked, and the result is a complete misrepresentation both of the mighty Lord himself and of this great quality of meekness.

3. The meek man is the man whose strength is in the Lord, who so deliberately and constantly depends on God that he is an independent soul. It was the meek and lowly One who called a world to his feet that he might give them rest. So did even he inherit the earth, master of the souls of men. This quality of meekness knows to distinguish between arrogance and a merely negative impotence of soul. And this quality because of its union of humility before God and strength in God is predestined lord of the earth.

O Lord of the meek, grant us that spirit that we may be strong in faith, obedience and zeal! In Christ's name. Amen.

Saturday, 25th. Matthew 5. 6; Philippians 3. 7-11.

1. Probably Jesus had often pondered the words of Psalm 107.9, "For he satisfieth the longing soul, and the hungry

soul he filleth with good." What does the soul long for? Why is the soul of a man hungry? As he looked around on the society of his day what did he see? The busy toiling people in Nazareth, the worshipers in their synagogue, the pagans who frequented their various temples in rich new Galilean cities, the crowds that thronged the house of prayer on Mount Zion. What were they all so eager to obtain? No doubt their supreme desires could be described in many ways. But one thing is needful for all human beings.

2. It is that one thing which Jesus names in this great verse. It is righteousness. Primarily that meant for a man's mind to stand right with God, to keep the perfect law perfectly. That Paul tells us was the supreme passion of his own soul long before he ever yielded to Jesus Christ. For this personal righteousness which noble souls of all ages eagerly desire really means, whether men know it or not, a fulfilment of the will of God.

3. It is this deep hunger and thirst which Jesus saw in many eyes around him,—in the eyes of his mother, in the face of John the Baptist, in the eager gaze of Peter when they first met, in the rapt attention of Mary at Bethany, in the silent groups hanging on his words. He saw everywhere how men may be hungering and thirsting after the supreme good, the righteousness of God.

We beseech thee to awaken in all our hearts this undying hunger, this burning thirst after thy holy will, that our souls may be satisfied by the grace! Amen.

Sunday, 26th. Matthew 5. 7; Psalm 18. 21-26.

1. One of the deepest principles in the teaching of Christ is this close union of the mercy of God with the merciful spirit in man. He even put it into the prayer which he taught his disciples to use: "Forgive us our debts, as we also have forgiven our debtors!" And he illustrated this principle in the most vivid manner by relating the parable of the unforgiving debtor slave who brought doom upon himself, Matthew 18. 21-35. A principle which received such varied treatment from his mind must have great force and broad application in the dealings of God with man.

2. On the one hand, our Lord took for granted that all men stand in need of the mercy of God. There may be those whose hearts are hardened by self-indulgence, or others whose self-satisfaction has become almost sublime. They may ignore or even deny the fact that they need the mercy of God, but their condition is desperate indeed. For the normal attitude of the human soul is that of the publican and not of the Pharisee in the famous parable: "O Lord, have mercy upon me a sinful man!" There is the true beginning of the spiritual life, in the apprehension that we need that sheer, loving, pure, unaccountable act of the divine heart when we cry out for mercy.

3. And it follows that when mercy has become a universal characteristic of man he will most completely reflect the character of God. Then, when he displays every degree of sympathy with every degree of need, every form of sacrificial help toward every form of want, we shall see the divine love visibly brooding over the life of mankind.

O fountain of all pity, have pity on us, that we may reflect thy love upon our fellow men! In his name who revealed thy pity on the cross. Amen.

Monday, 27th. Matthew 5. 8; Psalm 24. 3-6.

1. When the psalmists demanded to know which kind of man is qualified to stand in the immediate presence of Jehovah the answer in that 24th Psalm is full of value. (See also Psalm 15.) That question and answer were doubtless often in our Lord's thought, and are embodied in this beatitude. Some seem to consider it the greatest of the beatitudes; but that is a hard thing to maintain, since they are all absolutely essential to a perfect picture of the perfect life.

2. The vision of God has been the supreme desire of multitudes of the noblest minds. At the close of his great work "The City of God" St. Augustine has a section on "The Beatific Vision." It is also the subject dealt with in the glorious climax of Dante's conception of Paradise. The former says:

"God will be so known by us and shall be so much before us that we shall see him by the Spirit in ourselves, in one another, in the new heavens and the new earth, in every created thing which shall then exist."

If the vision of the beauties of nature can thrill us as they do, how much more, if we can reach it, would be the vision of the creator himself?

3. But as the eye of the body must be healthy if nature is to be seen, so must the eye of the soul be healthy if God is to be recognized and contemplated and enjoyed.

Eternal light, eternal light,
How pure the soul must be
When placed before thy searching sight
It shrinks not, but with calm delight
Can live and look on thee!

Tuesday, 28th. Matthew 5. 9; Psalm 72. 1-7.

1. How the human heart has hungered and hungers now for the blessed boon of peace! When we hear the apostle speak of the peace of God which passeth all understanding our storm-tossed hearts yearn to know it as a personal and permanent experience. St. Augustine in referring to this passage (Philippians 4. 7) says:

"As we shall one day be made according to our slender capacity to participate in his peace, both in ourselves and with our neighbors and with God our chief good, in this respect the angels understand the peace of God in their own measure; and men too, though now far behind them, according to the spiritual advance they have made."

2. Peace-makers are those to whom St. James in his letter (3. 18) refers as those who work peace. There are men who seem to be always making trouble, whether in private society, in business, or in public and international life. Whatever their varied motives and ambitions may be, they are at variance with that harmony of interests, that unselfishness of purpose, that purity of motive, which are the perpetual springs of peace. On the other hand, there are true peace-makers whose life endeavor is always to set up those standards and pursue those lines of conduct which do produce mutual understanding, the joy of a quiet spirit.

3. These Jesus Christ has called true children of God. They prove themselves to possess the quality of his own spirit. No weaklings are they, but rather strong masters of their own impulses, rulers of their own spirits. It is weak wills swept by various passions who are most often apt to be the producers of discord and warfare. It is the peace-makers who bear the stamp of their Father's name on their hearts.

O God of peace, grant us in our day many lovers of righteousness, that we may have peace! Through Christ. Amen.

Christian Endeavor Topics

(Concluded from page 80)

attractiveness in such a supercilious attitude? And yet some so-called Christians possess it!

* * *

In a great art gallery hung two pictures side by side. The first was a painting of a battlefield, which showed the victors chaining together the hands of the captives and yoking them that they might draw the commander's chariot. The contrasting painting showed a lifeboat that was being thrust through foaming surf by brave men so that others in danger might be rescued.

This contrast is self-illuminating. One commenting said:

"While Christian standards and teachings are being exemplified toward some of our new Americans, society as a whole is still pagan in its outlook upon them."

CHRISTIAN BOOKS BUILD CHRISTIAN CHARACTER

Forty Years for Labrador

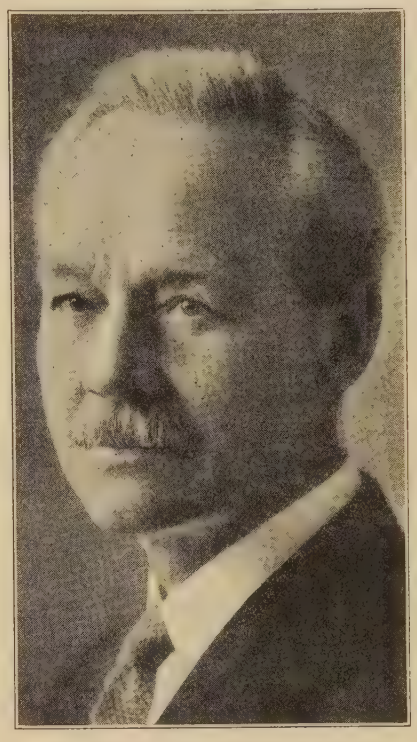
W. R. Moody

"From the hilltop of life I am trying to say that faith, 'reason grown courageous' as some one has called it, has become assurance, not because the fight is easy and we are never worsted, but because it has made life infinitely worthwhile, so that I want all I can get of it every hour here, and all I can get hereafter on the same terms."

Such is the testimony of Sir Wilfred Grenfell, better known as Grenfell of the Labrador, as he views his 40 years of service in the Far North from the hill top of 67 years. The introspect is one of unceasing activity and adventure, and the reminiscences and the conclusions derived are of greatest interest.

The salient facts of Sir Wilfred's career are widely known. He relates the early experiences in his country home in England, characterized by youthful adventure and boyish enthusiasms. Later his medical course in London, during which he had the experience of conversion which proved the turning point in his life, determining a new objective in service and eventually leading to his giving "Forty Years for Labrador."

There is an old adage that the reward of service is more service. This would have been a suitable title for these reminiscences. As Sir Wilfred recounts the annals of the work in Labrador, the ever-widening horizon of service, the increasing opportunity of helping the fisherfolk and their families on that bleak and inhospitable coast of 1500 miles, there opened up to him an ever increasing challenge for his devoted labors, not only medical but social, educational and hygienic. To all these his response was immediate and practical. The results have been far-reaching and engrossing. But as each forward step has involved heavy added expenses his burdens have year by year increased. To be sure, he has drawn to his support a body of men who have generously given of their means and time to act as trustees, but to his efforts in lecturing has been mainly due the support upon which he has chiefly had to rely. Thus working indefatigably through the summer months ministering to the physical needs of those for whom he labors, he has had the added burden of almost countless journeyings in the United States and Great Britain, raising the necessary funds for the maintenance of his hospitals, orphanages, hospital and supply ships and coöperative shops, the attendant adjuncts of a growing work in behalf of settlers on the Labrador and



Sir Wilfred Grenfell, M.D.

Newfoundland coast and the 50,000 transient fishermen who find their living in their hazardous vocation on that treacherous coast.

His interpretation of a medical missionary is the ministry to the utmost to every need to which humanity is subject.

There is one phase of the work to which sufficient emphasis has never been given. "Forty Years for Labrador" records, in part, what this devoted physician has done for Labrador, but it is possible that in the future we may assign no less value to his work in behalf of American youth. In 20 years more than 1400 of the privileged youth of America have been led by Sir Wilfred to enter service in behalf of the unprivileged fisherfolk of the North Sea, revealing to them the greater joy of service than selfish pleasure. To such Sir Wilfred has rendered a service the value of which can probably never be assessed. Many will assign to his teaching and example a new standard of values in life whereby lives have become permanently enriched and religion itself come to mean more than a mere intellectual assent to certain forms or creeds, even a living experience of personal loyalty to Christ and those for whom he died.

The closing pages of Sir Wilfred's reminiscences are a clear and definite, if unconventional, affirmation of his personal loyalty to Christ. Religion he defines as being "bound to God." Conversion, which he has not only experienced in himself but has seen frequently in his Labrador life, is entering into the relationship. Thus by following Christ a man is bound to God; this is the great objective of life. If this creed is simple, who will say that it is not comprehensive? If any demonstration is asked the answer should be found in "Forty Years for Labrador."

Forty Years for Labrador, by Wilfred Grenfell. Houghton, Mifflin Co., Boston, Mass. 372 pages, illustrated. $4.

John Wesley Redivivus

John Benjamin Wesley was born at Epworth on June 28, 1703, the 15th child of Samuel and Susanna Wesley. (Charles was born in 1707.) He died March 2, 1791, aged 88, his body wasted by old age, but his faith and his mentality bright. The afternoon before he passed on he said, and he repeated it:

"The best of all is—God is with us!"

His last effort during the night was to sing a verse of Watts' hymn beginning:

"I'll praise my maker while I've breath."

From the above dates it is seen that Wesley almost spanned the 18th century. Augustine Birrell has described him as the greatest force in that century. He is credited with having prepared England for the shock of the French Revolution in 1789.

It is noted that there is no contemporary portrait of Wesley by a competent writer. His friends and fellow workers were chiefly concerned with accounts of Methodism. His own "Journal" is the chief source book upon which biographies must draw.

A new biography by C. E. Vulliamy paints a stirring picture of this mighty man. While he analyzes all the data in order to get at Wesley's personality and all-around service, his attitude is sympathetic and constructive. Wesley's genuine and intense religious character is of course foremost, but his common sense and humaneness are always obvious. His almost superhuman activity as itinerant preacher is matched by the abundant output of his mind and pen in sermons and other fields of learning.

John Wesley is needed today. He insisted on the necessity of a personal religious experience. This he called an experimental knowledge of God. His whole theology was derived from the Bible as the full, unmistakable revelation of God's nature and purposes. Is not that what the church and the world need today?

JOHN WESLEY, by C. E. Vulliamy. Charles Scribner's Sons, New York. 370 pages, with frontispiece. $3.

Pastoral Psychology

The individual who is a minister ought never to forget that he is a man, and that he is dealing with human beings who in a sense are (as well as texts and creeds) "subject-matter."

Dr. Karl R. Stolz, dean of the Hartford School of Religious Education, points out that many a minister who is able to preach effectively to an audience of 500 persons is tragically impotent when face to face with "one individual involved in a crisis." He reminds us, in a book on pastoral psychology, that that subject was not taught in theological seminaries when the majority of pastors now in active service were students. He does not assume that the average pastor can properly exercise the gifts of a trained psychiatrist, for if in any line quackery were impertinent and injurious it would be in the cure of souls,—a phrase which is taking on a new meaning, though that is not simply supplying a gloss or camouflage on a sinful life. While no one is really "cured" who is not saved, it by no means follows that every saved person is wholly normal: hence a book of this sort, which on the whole is helpful.

The name "religious psychology" is somewhat misleading, since psychology per se is neither religious nor non-religious, though it finds plenty of illustration, for better or worse, among religious people as well as people who ought to be religious and are not. (The men in Scripture who "began to make excuses," for example, might have been in part cases for the psychiatrist. At any rate they "rationalized" themselves out of doing their duty.)

Dr. Stolz shows that he has a respectable knowledge of psychology, and while it may be he has been a little too frank or unreserved in speaking of certain matters "not to be mentioned among the saints" there is a great deal of psychologized common sense in his treatment of such topics as the Development of Emancipated Personality in Children, Personality Types and Religious Experience, Can Adults be Reconstructed? Religion as a Rallying Center, the Inferiority Disposition, Fear, Protective Response, et cetera: the culmination being found in Adjustment to Reality.

The gist of the book might be summed up in two phrases: Know yourself, Know your people!

Special cases are cited in considerable number, illustrating such processes as "compensation," "identification," "projection," "transference," and the like. An important chapter deals with the topic of Pastoral Counseling, including the mental health of the pastor, coöperative counseling, and setting of interviews.

Any live minister reading this book will be apt to ask himself, Who is sufficient for these things? and will try with renewed energy and a zeal according to knowledge to magnify his pastoral office (by scientific treatment as well as sympathetic feeling) in the curing and comforting of sin-sick souls and torn minds.—Charles A. S. Dwight.

PASTORAL PSYCHOLOGY, by Karl R. Stolz. Cokesbury Press, Nashville, Tenn. 259 pages. $2.

A Spiritual Autobiography

Like all such writings, this autobiography is a confession. But it is more than an acknowledgment of certain deeds and attitudes: it is a confession of faith. Indeed, the reason for the writing of the book was in order that the author might make a confession of this sort, and to give the reason for the faith that is in him. It was on account of a request coming, in effect, from more than one direction that he answers the question, "How have you been able to win through to a larger faith in Christ?"

It is not surprising that such a question was put to this particular man. He had spent a large part of his earlier life in the rarefied intellectual atmosphere of Cambridge University, where he was surrounded with scholars and investigators as well as with devout churchmen, and had come out of it a most earnest and active Christian.

The space of this review is too small for a consideration of all the features of this rather remarkable volume. And it is perhaps sufficient to say that the testimony that the author gives to the reality of the living Christ is of the most positive sort.

He speaks repeatedly of intense struggles with intellectual difficulties, arising in the fields of Biblical criticism, theology and philosophy, and of distinctly spiritual struggles of a different sort. These seem to have been more or less continuous through many years, but practically always he has been sustained by a vivid realization of a genuine communion with Christ. More than once the clouds of doubt which sometimes surrounded him lifted when he went out to intense, aggressive, enthusiastic mission work among the lowliest and the poorest. His life, indeed, scholar and student though he is, has been and still is one of vast activity, carrying him well nigh all over the world and into the affairs of many nations.

It was not until he was 33 that he went to India, going out for the Anglican church. Today and for some time he has done his work in his own way, having broken his connection with the church mission work and associating himself with Rabindranath Tagore in his school.

Both in England and in India he has had the advantage of intimate association with distinguished men. For years, as a young man, he was much at home in the house of the great Bishop Westcott, with one of whose sons he was closely associated.

Beginning his religious life in the Irvingite church in which he was born, becoming under the influences at Cambridge an intense high-church Anglican, he seems today ready to include any life that he regards as lofty in the actual circle of his fellowship. This latter position seems due directly to his experience in India, somewhat justifying the remark of a discerning reader that perhaps the book would more accurately be entitled, "What I Owe to India."

It is, however, a notable testimony from a man who gives every evidence of really belonging to the noble army of martyrs, which is recruited through all the ages and from all peoples.—W. O. Shewmaker.

WHAT I OWE TO CHRIST, by C. F. Andrews. Abingdon Press, New York. 281 pages. $1.50.

After Nineteen Centuries

There is a growing consciousness today that somehow or other the world has not outgrown the teachings of Jesus, and further that Jesus alone can meet the world's needs. This seems surprising as we note how quickly the world outgrows its leaders and repeatedly demands leaders of a new type. But in Jesus we find one whose teachings are over and over again repudiated, only to be restudied and recognized to be eternally valid. This is the underlying thought in this series of brilliant lectures delivered to the Yale Divinity School by Dr. Ernest Fremont Tittle. In these he depicts Jesus after 19 centuries as still offering the solution of the world's needs.

Dr. Tittle has a clear and forceful way of expressing himself. He has an inexhaustible fund of literature to draw upon for his illustrations. There is no difficulty in understanding him. His interest is centered in economics, in social problems, militarism, war debts, tariffs, etc. He arraigns the national and social sins of the day, so he deplores social selfishness. He attacks our "tariffs which make the payment of war debts impossible." He commends Russia because it is "striving to lift its disinherited masses to a higher spiritual level." He finds "the spectacle of a hundred million men, women and children in want" as due to "the rest of us" and our social and political indifference. The threat

of war and the militaristic spirit are one of the gravest dangers of the times. Civilization is his theme, and the reordering of social and national ideals is his plea.

How far Dr. Tittle maintains his thesis that he is expressing the mind of Jesus may be in some of its details a matter open to debate. He is constantly slipping from the sins of the individual to those of society, from the concrete to the general, from the things we can mend to the things over which the average man has no control: whereas Jesus says little about civilization and social reconstructions. He refused to be involved in politics. He knew that the world hated him. He was operating in a different realm. He passed from society to the individual, from the general to the concrete, from social movements to transforming the lives of 12 men, refusing to discuss generalities and bringing discussion ever down to personalities.

This raises an interesting point, whether Dr. Tittle is not too autobiographical, presenting his views, derived doubtless in many of its phases from Jesus, but in the last analysis his views of what Jesus would say after 19 centuries, modified as they pass through the lens of his own mind.

This may raise another question, whether the message of personal emphasis in the teachings of Jesus 19 centuries ago may not be the supreme need of the present hour. Not generalities, not politics, not tariffs, not new social orders, but personal matters such as love, neighborliness, utter friendliness with all classes, generosity, going about doing good, forgiving those that have sinned against us because we have been forgiven, faith and trust in God, seeking first his kingdom and his righteousness, all motived by love to him. May it not be that after 19 centuries the Jesus we need is the Jesus of the first century, who sought out individual men, sinners and publicans even, and called them to join his company and become like him fishers of men? In modern preaching we are faced with this difference of emphasis, those that stress social reconstruction and those that seek personal transformation of character. There is no question as to where Jesus placed the emphasis. Was he right or was he wrong?—Samuel C. Hodge.

JESUS AFTER NINETEEN CENTURIES, by Ernest Fremont Tittle. Abingdon Press, New York. 217 pages. $2.

New Tendencies in Teaching Religion

Religious education has now attained, as a subject, a secure footing in the curricula not only of theological institutions, but also of colleges and universities. This is a hopeful sign of the times. Yet there is now need, many feel, to restate the aims, reshape the methods, and evaluate the fuller possibilities of religious education. It may be that religion is caught as well as taught, yet still a proper pedagogic theory is necessary.

Professor Harold J. Sheridan of Ohio Wesleyan University frankly admits that good and earnest people are quite at variance in their opinion of the new methods of teaching that have been introduced into the educational world, yet attempts, in a little but suggestive book, to bestow constructive criticism on certain tendencies in religious teaching, and to point out, rather too briefly, some promising lines of advance.

Among the points emphasized by him are the contentions that the curriculum should be experience-centered and not merely material-centered; that teaching should be vitalized by stressing life-situations, including the larger spiritual reference; that "activity" is not ultimate, but must have a reason for being and guidance while it goes on; that emphasis should be placed on interest and attitude; and that creative education ought to be the goal.

The book is clearly written, and supplies a number of useful hints as to how to learn and study and work and teach. —Charles A. S. Dwight.

NEW TENDENCIES IN TEACHING RELIGION, by Harold J. Sheridan. Abingdon Press, New York. 112 pages. $1.25.

STORY OF THE NORTHFIELD SCHOOLS (THE): A HISTORY OF HALF A CENTURY, by W. R. Moody, East Northfield, Mass. 52 pages. 35 cents.

The author took up the burden and privilege of head of his father's work at Northfield when D. L. Moody passed on home. That was in December 1899. For over 25 years, until ill health intervened, he was president of the board of trustees, executive head, and chief money-raiser for the ever expanding work. During his régime the two school plants and the enrolment of scholars were about doubled, and the endowment largely augmented.

This brochure is W. R. Moody's own account of his stewardship, with some exposition of the basic principles of the Northfield work.

It is affectionately dedicated to "My wife Mary Whittle Moody, who with dauntless faith and courage has shared the burdens and joys of service in behalf of the Northfield schools and conferences." Other tributes to Mrs. W. R. Moody are to be found in the pages.

BIBLE IN RELIGIOUS EDUCATION (THE), by Jacob Sheatsley. Lutheran Book Concern, Columbus, O. 270 pages. $1.50.

The title reveals the purpose and the scope of this volume. The author believes that true Christian education and the solution of social and individual problems require heart-knowledge of the Bible by the people.

A few preliminary chapters answer such questions as "When is a man educated?" "What is a standard for morals?" Then the Bible is considered as authority, as revelation, and as the means of grace. Thirty-five pages give instruction as to how to use the Bible. In other chapters the Bible is related to the home and the church school. There are 15 chapters in all.

It would revolutionize so called religious education and make it Biblical and Christian if the forceful message of this book were heeded and the Bible made central in study and application.

FOR SINNERS ONLY, by A. J. Russell. Harper & Brothers, New York. 293 pages. $1.50.

The evangelical movement that started in this country 20 or more years ago in the person of Dr. Frank N. D. Buchman has grown to such dimensions and influence that now it is the observed of all religious observers on all the continents. That is why this book came to be written. The author is a successful London journalist who seized upon the movement in England as news, and ere long found himself caught in its grip.

The name preferred by its adherents is the First Century Christian Fellowship: by which they mean that the purpose of the movement is to revive simple apostolic Christianity, especially in the direction of absolute honesty, purity, unselfishness, love. Without using a hackneyed vocabulary they strive to awaken a sense of sin and its confession, sharing the blessing with others, individual soul-winning, direct guidance by the Holy Spirit. Such principles will transform a seeker's life into a happy, holy, social experience. "It makes Christianity intelligible to the man in the street."

In England and Europe and Africa the movement is called the Oxford Group movement because of the remarkable success it had in Oxford University.

"For Sinners Only" is a full and reliable account of Frank Buchman and the progress of the movement he started and still leads. It contains the testimony of a number of men and women whose lives have been transformed. The journalist author writes with vivid and personal interest of all the information he picked up by firsthand observation or by interviewing others: for his own life was transformed by what he experienced.

It should be said that many saintly and sympathetic persons who have joined or looked into this movement have not been satisfied. It is not a new denomination, but seeks to put vitality into the

streams of all evangelical denominations. Dr. Buchman does not pose as its dictator. Does that explain alleged weaknesses? Methodism would not have turned out as it did if there had not been a John Wesley at the helm. D. L. Moody founded no denomination, but he kept a sort of control over all and sundry who would attach themselves to the evangelistic movement in which he played so prominent a part. At any rate it must be said that the Fellowship movement has quickened thousands of men and women in all ranks of society with new life in Christ, among them many who are the salt of the earth.

Of Missionary Interest

HOPE FOR THE LEPER: THE PRESENT-DAY SOLUTION OF AN ANCIENT PROBLEM, by Christine I. Tinling. Fleming H. Revell Co., New York. 57 pages. 60 cents.

Just a little spot on her wrist, but it spelt DOOM to that beautiful girl. Just a small patch of skin devoid of sensation, but the strong man bowed his head in mute despair. They were lepers!

Miss Tinling has been around the world, and out of her contacts with lepers and all that is being done for them by government and missionary agencies she frames a story enough to break one's heart with its tragedies, were it not for the partial relief possible under modern medical skill.

The book posts the reader with up-to-date information, and makes its appeal to give the leper a chance.

INDIAN AS A PEACEMAKER (THE), by Mabel Powers. Fleming H. Revell Co., New York. 223 pages, illustrated. $2.

This novel book opens up a new field of research in the history of American Indians. Its thesis is expressed by its title. Its object is to show that though there were tribal feuds the Indians had sense enough to make the first League of Nations. In their first contacts with whites of the various races that plundered America the Indians were invariably kindly and generous. Not until they had been deceived, robbed, violated, did they retaliate by hostility.

The author's research for the peace trail in Indian history has developed much material regarding efforts at unity and amity; peace-making events in the lives of Indian chiefs; treaties and belts, customs, legends, stories.

Any one interested in the earliest Americans must add this book to his library.

UNCUT NERVE OF MISSIONS (THE): AN INQUIRY AND AN ANSWER, by Cleland Boyd McAfee. Fleming H. Revell Co., New York. 157 pages. $1.50.

If a nerve in the human body is cut it shows in reduced activity. Since the missionary interest and contributions of churches and individuals have been sadly reduced of late years it is well to ask, Has the nerve of missions been cut? This is the question that Dr. McAfee faces frankly. Has the missionary motive been modified? Has our attitude to other religions changed? Has rising national consciousness around the world had a hurtful effect on Christian missions? Are missionary methods obsolete?

Dr. McAfee answers in no uncertain terms, and ought to satisfy sincere inquirers with the information and arguments he adduces: and he points out six critical needs of the missionary enterprize at this juncture.

Missionary Study Courses

CHILDREN OF THE GREAT SPIRIT, by Frances Somers Riggs and Florence Crannell Means. Friendship Press, New York. 153 pages, with map. 75 cents and $1.

A course on American Indians for primary children, following the usual plan, namely, studies of seven tribes (Hopi, Navajo, Sioux, Mono, Tlingit, Seminole, and Iroquois) with stories appended to each. There are also chapters on activities for children, Indian games to play, arts and crafts, music. A Reference List at the end, seven pages long, gives the names of other books, pamphlets, magazine articles, and other matter useful to teachers and pupils.

MANY MOONS AGO AND NOW, by Katherine E. Gladfelter. Friendship

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Is Gambling Legitimate?

(Concluded from page 76)

One was the remark of a famous university professor of ethics that the act of gambling had never been thoroughly analyzed. That led me to work out the theory embodied in my book on "The Ethics of Gambling," a theory which is accepted by practically all writers on the subject since then.

That remark of my renowned professor was preceded by a personal experience of another kind. I made a bet with a classmate at college about the result of a certain examination upon the standing of a third fellow student. I won the bet, and my friend paid me two and a half dollars. He was well off, and it meant nothing to him. I was poor, and it meant a good deal. I actually shrunk with a certain shame from taking it, and only accepted payment when he told me frankly that the continuance of our friendship depended upon my decision. I feel now that that shame which burned in me for days afterward was a healthy thing. I felt that the transaction was a false one, though I did not then see why.

Another fellow student gave me a copy of Kant's "Kritik of Pure Reason" when I needed it. I accepted it with joy, and seldom see it or handle it without a happy thought of my friend's kindness.

Why did I feel miserable over the one transaction with one friend and gladdened by the other transaction with another friend? Quite evidently the basis of all gambling and betting is the principle of private property and the impulse or desire to acquire it. That principle and that desire underlie the whole of civilization. They are sacred factors of all human experience, and some of the highest triumphs of character are attained in their due and pure regulation. When property becomes a god and its acquisition an unlimited passion it becomes a major source of sin and cruelty and social misery. The whole history of civilization in all ages and all lands is full of tragic illustrations of the crimes and horrors produced from that origin.

Some of the chief evils of betting and gambling are derived from the fact that they spring from and stimulate a false use of property and deprave the normal and healthy desire for its possession. So far as the habit invades the various departments of life it infects them all with the diseases of greed, dishonesty and cruelty.

It is true that thousands of people who play bridge or golf for small stakes do not go on to the grosser forms of gambling. But there are two considerations which they should take to heart. In the first place, are they not spoiling the true meaning of recreation and sport by carrying into it even a small portion of the acquisitive impulse? Are they not also depraving that natural and sacred impulse of acquisition by separating it from its true basis, which is that of an exchange of service between man and man, between each individual and the whole social organism? Finally, are they not helping to create that general atmosphere in which many others, less wise and less self-controlled than themselves, will cross all lines of prudence and become victims of one of the most binding and dishonorable passions to which human nature can be exposed?

Press, New York. 157 pages, with map. 75 cents and $1.

A companion volume to the foregoing, for junior boys and girls. The author considers the Indians in three sections: Eastern, Plains, Southwest. Seven worship services are given. The Reference List at the end is 11 pages long, and includes the addresses of museums, societies, railroads, and other agencies that can furnish material on the Indians.

NEW JOY: A COURSE ON CHINA FOR JUNIOR BOYS AND GIRLS, by Carolyn Titcomb Sewall and Charlotte Chambers Jones. Friendship Press, New York. 154 pages, with map. 75 cents and $1.

The plan is: Part 1—the Story, by which it means there is a story, with background notes for each of nine lessons (95 pages); Part 2—the Course, with suggestions how to run each session. The usual supplemental matter appears in appendices.

OFF TO CHINA: A COURSE FOR PRIMARY CHILDREN, by Mabel Garrett Wagner and Helen Firman Sweet. Friendship Press, New York. 146 pages. 75 cents and $1.

The plan is the same as for "New Joy," reviewed above.

Sermons with Specified Purpose

CONVERSION OF THE CHURCH (THE), by Samuel M. Shoemaker, Jr. Fleming H. Revell Co., New York. 125 pages. $1.25.

By "Conversion of the Church" Mr. Shoemaker means the transformation of the often timid, ineffective, over-organized church (which unhappily many churches are,) into a radiant fellowship, believing the gospel at its face value, fulfilling our Lord's ideal of his church.

He is not talking mere theory. For seven years he has been rector of a downtown Protestant Episcopal church in New York City. There he has built up to a degree a church of his aspirations. He would now answer numerous inquirers by speaking out of his experience on such matters as the mistakes and sins of the church, individual transformation, living in touch with God and with people, the genius of Christian fellowship.

Mr. Shoemaker is perhaps the best and most enthusiastic exponent in America of the First Century Christian Fellowship, otherwise known as the Buchman movement, which is referred to in the review of "For Sinners Only" on a previous page. He has been identified with this movement for 14 years. In his own life and ministry the movement has certainly blossomed and borne rich fruitage, and he has been the means of communicating the blessing to large numbers of other people.

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GOD'S POWER FOR ME, by Charles F. Reisner. Fleming H. Revell Co., New York. 159 pages. $1.50.

Dr. Reisner is one of the outstanding Methodist preachers in New York City, pastor of the skyscraper Broadway Temple. The secret of his enthusiasm, his energy, his success as a soul-winner and a church-builder may be gathered from this book. He believes in the supernatural power of the Holy Spirit. He believes that current groping and hunger can be truly satisfied in Christ. Our spiritual pauperism is the product of neglected fellowship with him.

The reader is caught by the swing of the book in the first paragraph of the Author's Preface, and he is carried along through the crowded pages, full of anecdote and experience and teaching, to the climax:

"So may we all pray for the oldtime power for the new day!"

Sermons and Essays

ANIMATED JUNIOR SERMONS, by W. Clarence Wright. Fleming H. Revell Co., New York. 156 pages, with diagrams. $1.50.

The animation is furnished by chemical action, magnetism, and other devices. Mr. Wright had the coöperation of chemists and others who gave him ideas and helped him work them out. There are 37 chapters, each a separate experiment to illustrate a sermonette.

The sermon titles are all orthodox, no sensationalism: "Quenching the Holy Spirit," "How Christ Shines Through," "Are Our Hearts Ever Filled?" and so on.

At the beginning of each chapter the author tells what materials are required for the experiment, how to get them, the expense, and how to perform the experiment. Every one is easy to perform.

POETIC SERMONS, by William Forney Hovis. Fleming H. Revell Co., New York. 149 pages. $1.50.

The author says he has always been interested in the spiritual messages and sermonic value of great poetry, and he has used it largely in his ministry. This volume contains 10 sermons based on poems by different authors.

In addition there are 11 original poems, for the author is something of a poet himself, his pieces good enough for

publication in company with the other poems.

The matter is definitely spiritual all along.

RADIANT REVERIES, by Charles L. Goodell. Fleming H. Revell Co., New York. 154 pages. $1.50.

Does Dr. Goodell play on the word "Radiant" because the 16 sermons printed here were delivered over the radio during the past year? Many who heard them may like to have the series in print.

The sermons are all textual, the treatment popular, the subjects varied and always helpful.

MANUAL OF CHURCH HISTORY (A), VOLUME 2, MODERN CHURCH HISTORY (1517-1932), by Albert Henry Newman. American Baptist Publication Society, Philadelphia. 794 pages. $2.

This volume was originally published in 1902. Its continuous use as a textbook and reference book in seminaries and universities moves the author and publishers to bring it up to date. This is done by adding pages to the first edition that enable the author to give succinct accounts of the more noteworthy events and movements of the last 30 years. The 20th century supplement has a separate Index, which is convenient.

Obviously this book has due standing as a fair, scholarly survey. As such it deserves a place in every minister's library.

PLANNING YOUR PREACHING, by William L. Stidger. Harper & Brothers, New York. 289 pages. $2.50.

Dr. Stidger is quite unique. Here is his dedication of this book:

"To Hannah Berkey, as fine a mother-in-law as any man ever had, by a man who never wants another."

The originality and frankness here displayed are evident on every page. Dr. Stidger does not practise birth control of his ideas and plans. His mental progeny are legion. But they are disciplined. In this book they appear in 12 chapters, each covering programs for a year, such as "Fifty-Two Great Sermons from 52 Great Poems," "A Year's Sermon Suggestions from Edward Markham," "A Year of Humor for the Preacher," "A Year of Pulpit Prayers," "Fifty-Two Prayer Meeting Talks."

The author is not a bookworm, compiling such books as this. He maintains an active ministry as surprising in versatility and energy as is this volume in another way.

Various Themes

ADVENTURES IN THE AIR, by Archer Wallace. Harper & Brothers, New York. 110 pages, illustrated. $1.

About 150 years ago two brothers living in France, named Montgolfier, experimented with balloons filled with gas. That was in 1782-3. The Wright brothers flew their first motor-driven, heavier-than-air machine in 1903. From these starting points aviation has grown by leaps and bounds.

This book has 15 chapters, each one devoted to some outstanding aviator or flight, such as the first balloon to carry a person aloft, Atlantic flights, other long-distance flights throughout the world, the exploits of Lindbergh, Byrd, Amundsen, and others. It is a book to fascinate any reader.

CHINESE CHILDREN OF WOODCUTTERS' LANE, by Priscilla Holton. Friendship Press, New York. 68 pages, illustrated. 85 cents.

Charming episodes in the lives of a small sister and her brother: going to school in a ricksha, trips to other places, joy at Christmas, school commencement, etc. Told in simple language, and giving the reader glimpses into actual everyday life.

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SECRET VALLEY (THE), by Mrs. Hobart Hampden. L. C. Page & Co., Boston, Mass. 271 pages, illustrated, decorated cover.

An elephant is in a way the hero of this story: at least he appears in chapter 1 and goes off into the jungle in the last chapter. Elephants usually go in herds, and an elephant like Ganesh that goes alone is apt to be ugly-tempered as he fends for himself and fights his way.

An English family of three children, together with their native servants, are the other leading characters. The story draws informing pictures of their life. They have plenty of adventure.

The secret valley is one to which Ganesh carries them in the last chapter, where they find ivory—and wealth.

TEFERO: TALES FROM AFRICA, by William J. W. Roome. Marshall, Morgan & Scott, London. 186 pages, illustrated, with map. 5/—.

The author is well and favorably known for his labors in Africa and for his previous books. As representative of the British and Foreign Bible Society he has traveled widely throughout the continent. He is a live wire to achieve the success he has to his credit, and happily he has the faculty of reducing his energy and the results of his observation to print.

This book starts with a rush and continues without a pause to the last page. "Once upon a time," he begins, "a wise man said, 'There is always something new from Africa.' Yes, that is quite true! It is a wonderful land, with some most interesting people . . . the tallest and the shortest people in the world . . . the biggest Zoo in the world . . . the greatest lakes and some of the highest mountains in the world . . . in the Great Forest and jungles there is life of every sort. . . ."

This furnishes a bird's-eye view of the contents, which appear in the form of 52 letters home. The reader follows the author on his journeys, shares the sights and adventures, meets all sorts of people from kings to kids. Each letter has a different topic. Next to taking the journey oneself this is the most vivid alternative.

Mission work of various kinds in the heart of Africa receives due notice, and the book ends with six heart-moving pages that center on David Livingstone.

THREE PELICANS (THE), by Arthur Styron. Smith and Haas, New York. 414 pages. $4.

Here one finds a graphic picture of the courts of the Tudor sovereigns Henry VIII, Edward VI, and Queen Mary. Wolsey, Cranmer, Thomas Cromwell, and Gardiner are depicted in bold relief against the background of dynastic and religious issues and political plots embracing the whole continent of Europe. Catherine of Aragon, Anne Boleyn, Jane Seymour, and the Princess Elizabeth play their parts in as stirring a drama as one can find in English and religious history. Human weaknesses and human strengths influence the fate of the nation and the English race. One can hardly expect to read a better account of these times.—Frank L. Duley.

CHRISTIANITY, by Edwyn Bevan. Henry Holt and Co., New York. 240 pages. $1.25.

One is arrested by this volume because it is a number in the series, published in England, called the Home University Library of Modern Knowledge, whose editors are four distinguished scholars. Further, the book is inexpensive for its size and quality.

An all-around history and estimate of Christianity from "Origins" to "The Situation Today" is presented in 11 sections. A brief explanation of Greek and Roman religions leads to the contrast offered by Judaism. The number of Jews, by the way, "alone would have given Judaism importance. The Roman empire was Jewish to a greater degree than the United States today." In the Jewish belief in one personal God, whose purpose was expressed in creation and time, and in themselves as God's Chosen People whose relations with God were set forth in a sacred literature, are laid the beginnings of Christianity. The church among the Gentiles and its contacts with the pagan world comes next. Then, internal consolidation during the first three centuries. Controversies and councils and Christian empire led through the Middle Ages to the Renais-

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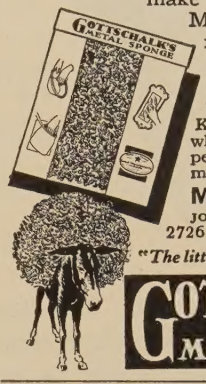

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sance and the Reformation. These mighty movements gave birth to the idea of the secular state, the separation of church and state. The next great change came after the French Revolution, when romanticism, natural science, and social and economic reconstruction created a new environment in which the Christianity of the last three or four generations has lived.

The discussion of the situation today is interesting. The author says the chief characteristic of religion in present-day Europe is confusion. An endless variety of forms of belief are jumbled up together, not sharply distinct as in earlier centuries. A drift to Unitarianism is noted. Modernized Christianity based upon the human figure of Jesus is skilfully handled. The whole book is clear-sighted and definite in its views, but this last chapter stands out with great force and vision. "What strikes one about most contemporary attacks on Christian views of the world is how seldom they come to close quarters with any Christian view as set forth by its best exponents," a number of whom are named, Roman Catholic and Protestant. "By attacking Christianity in its most ignorant exponents, or even grossly caricaturing it after their own fancy as a preparation for overthrowing it, they are able to arrive at the little chirrup of felt intellectual superiority far more easily than if they had to address themselves to a system of thought set forth by a competent and able contemporary thinker."

Dr. James Moffatt has called this book "a real feat, . . . a non-stop book." The average reader no less than the advanced scholar will gain a wholesome and reliable view of Christianity by its perusal.

Also Received

PRAISE. Bible Institute Colportage Association, Chicago. 10 cents in any quantity, postage extra. A neat booklet containing 78 singable hymns that include many standard compositions besides some of the gospel hymns that never die. Printed from new plates, large type, surprisingly good quality in every way for a 10 cent book.

STUDY OUTLINE BASED ON "THE CAUSES OF WAR." Macmillan Co., New York. 36 pages. 10 cents. Issued by the World Conference for International Peace through the Churches, to be used in class work. There are 12 lessons, each consisting of questions whose answers are to be found in the 12 chapters of the book.

Among New Books

CHRISTIAN EDUCATION OBJECTIVES, by James A. White. Fleming H. Revell Co., New York. 142 pages. $1.25.

CONTEMPORARY AMERICAN THEOLOGY, by Vergilius Ferm. Round Table Press, New York. 361 pages. $3.

JESUS AND THE RISING GENERATION, by W. A. Cameron. Revell. 228 pages. $2.

JEW THROUGH THE CENTURIES (THE), by Herbert L. Willett. Willett, Clark & Colby, New York. 422 pages. $3.

MAKING OF A TEACHER (THE), by Martin G. Brumbaugh. Harper & Brothers, New York. 223 pages. $1.50.

NICODEMUS, by E. A. Robinson. Macmillan Co., New York. 90 pages. $1.75.

O'ER LAND AND SEA WITH THE APOSTLE PAUL, by A. A. Acton. Revell. 222 pages. $1.75.

TEACHING RELIGION CREATIVELY, by A. J. William Myers. Revell. 239 pages. $1.75.

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WHY? The RECORD is the official organ of the Northfield Conferences and contains many important Conference addresses not available in any other periodical. The RECORD is inter-denominational, devotional, conservative. It covers the whole field of Christian activity. For these reasons the RECORD is extremely useful to missionaries and extensively used by them both here and abroad.

HOW? A subscription is sent for each two dollars contributed to the Free Distribution Fund. The publishers pay the postage,—more than fifty cents a year on each foreign subscription. There are no deductions for administration. Most of the gifts to the Fund come from readers of RECORD OF CHRISTIAN WORK. Many subscribers add two dollars or more when renewing their own subscriptions.

Contributions to the Free Distribution Fund are needed to carry on this work. It has been necessary to cut the size of the list during the past two years. The waiting list has grown correspondingly. Your gift to the Free Distribution Fund will go far and be multiplied many times when it reaches the field

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Hidden Resources

IN RECKONING the resources of our country economists find that about one-fifth of the total is in material wealth. The entire balance is in human resources—people.

Today more than ever is there need for the development of these human resources. Material wealth and surface prosperity have proved to be false gods. We are learning that our future welfare depends less on gold and horse-power than on God and man-power.

The development of hidden resources in this great intangible wealth is the aim of The Northfield Schools. They do this by offering educational and spiritual advantages to girls and boys whose small means would otherwise limit their horizons and cramp their usefulness.

To develop these living assets there is needed a steady income of material funds. There is no more important investment today than the development of latent possibilities in young people.

The Northfield Schools ask for your interest and, if possible, your material help in this work.

THE NORTHFIELD SCHOOLS

Northfield Seminary
Mt. Hermon School

EAST NORTHFIELD
MASSACHUSETTS

There are now more than 1000 girls and boys enrolled in The Northfield Schools. The annual cost per student is $600, of which the student pays $350. Endowment and student labor provide $170. The deficit of $80 must be raised for each of these girls and boys